# THE FRIAR DISCIPLIND

OR

ANIMADVERSIONS ON FRIAR

PETER WALSH HIS NEW

REMONSTRANT RELIGION

The articles whereof are to be
seen in the following page.

TAKEN OUT OF HIS

HISTORY AND VINDICATION

OF THE LOYAL FORMULARY

*Verber auerunt me, sed non dolui, traxerunt me, & Ego non sensi.* Proverb. 23. 35.

THE AVTHOR ROBERT

WILSON.

The true author Peter Talbot titular Archbishop of Dublin

PRINTED AT GANT 1674.

*Permissu Superiorum.*

# The 12. *Articles of Friar* PETER WALSH *his new Remonſtrant Religion.*

1. THAT Biſhops and Clergymen [a](as ſuch) can not in conſcience contribute by money or any corporal means to help or reſtore their lawfull Soueraigns againſt the attempts or vſurpation of Rebells.

2. [b] That ſupreme temporal Princes could not, can not in conſcience grant to the Clergy (their ſubiects) the immunities and exemptions which the Church hath receiued from them.

3. [c] That no ſpiritual power (as ſuch) can inflict any corporal puniſhment.

4. [d] That God may work miracles to teſtify the Sanctity and glory of one, who dyes for maintaining a falſhood in a controuerted point of Religion.

5. [e] That therfore S. Thomas of Canterbury may be inuok't as a Saint, though he ſufferd for maintaining a falſhood.

6. [f] That temporal ſoueraigns may lawfully make lawes in eccleſiaſtical matters, euen of Faith, by their own ſole authority.

[a] Hiſt. 1. part. Sect. 33. pag. 79. [b] 1. part of the firſt Treatiſe pag. 417. fin. [c] Ibid. [d] Pag. 429. [e] Ibid. [f] In the Pref. pag 40. Pref. pag. 49.

7. *g* That the Roman Catholiks sin in not taking the english oarh of supremacy.

8. *h* That all the Roman Catholik Bishops of the world, for as many hundred years as they haue taken the vlual oath at their Consecration, haue bin, and are now either Traytors to their temporal Soueraigns, or periur'd to the Pope.

9. *i* That learned Roman Catholik Authors hold General Councells confirm'd by the Pope, are not infallible in defining matters of Faith, or doctrin.

10. *k* That neither Pope, nor Bishop, nor the General of an Order, can in conscience inflict any corporal punishment vpon an irregular Friar for misdemeanors, or heresies.

11. *l* That all Bishops are of equal authority by the immediat law of God; and that only JESVS CHRIST can, take cognisance of their faults.

12. *m* That the Roman Catholik Church hath followed enormous errors, euer since Pope Gregory the 7.

## THE CONCLUSION.

That honest men (for discouering Friar walsh his cheats, and opposing these his erroneous Tenets) are Traitors to the King, and Ennemys to my Lord Duke of Ormond.

*g* pag. 16. of the Dedic. *h* Dedic. pag. 20 Hence followes that all the General Councels of the Catholik Church for many hundred years were compos'd of Traitors or periur'd persons. Pag. 75. *k* Pag. 79. *l* Pag. 354. & 355. *m* Dedic. p. 13.

TO HIS

# TO HIS GRACE
# IAMES DVKE OF ORMOND &c.

*YOVR grace will be surprised to see Friar* PETER WALSH (*the great Remonstrator and Reformer of our Irish Loyalty*) *charged with treasonable principles copied out of the tedious History he printed of his own speeches and contests. But if this charge be made out against him, doubtless your grace will neither protect, nor pitty a Friar (though seuerely disciplin'd) for imposing vpon Christians (vnder the notion of Allegiance) Tenents inconsistent with loyalty, or Monarchical gouernment.*

*That your Grace forgaue him his former faults (in particular that great one of printing*

and preaching against the peace of 46. and the royal authority, wherwith you were then inuested) is an argument of your Christianity, and a performance of one article of that peace; That you afterwards made vse of him (for reasons of state) notwithstanding the experience you had of his treasons, sheweth your wisdom, but is no proof of his honesty. As it would be great presumption in me to examin why a minister of state did employ such a Friar, so I hope it is no want of respect to your Grace to let you and the world see, that his late principles are as treasonable as his practises; and seing its very ordinary in statesmen to punish the crimes of malefactors, when they are no more vsefull, I may rationaly conclude your Grace will not commend or reward Peter Walsh for publishing a book stufft with errors, no less dangerous to the state, then damnable to the soul.

My Lord, Peter Walsh his conduct and errors haue rendred him so ridiculous and odious, that he can not be any more vsefull to your Grace or to the gouernment. And though he still endeauors by nonsensical Pamphlets to make himself be thought a fit instrument to promote the Protestant Reformation, inculcating (among other absurdities) that the Roman Catholik Church of these last 600. yeares hath erred notoriously in the doctrin of loyalty due to temporal Soueraigns, and that all the Bishops therof

haue

*haue bin either Traytors to their Soueraigns, or periur'd to the Pope by taking the vſual oath (hitherto neuer excepted againſt) at their Conſecration, yet your Grace will be conuinc't (if you pleaſe to read this ſhort Treatiſe) that this Friar's rash aſſertion is not only groundleſs, but iniurious euen to Proteſtants, and in particular to your Grace, whoſe Illuſtrious family hath giuen to the Catholik Church loyal and holy Prelats, as well as great Commanders of Armies, and Gouernors of Kingdoms to the english Monarchy. And though Ireland had the misfortune of a meeting of Biſhops at Iameſtown, from whom the diſtraction of the times drew a Declaration and Excommunication, not approued of by the Supreme Paſtor, or any other Catholik Biſhops, and as good as condemn'd euen by themſelues in the ſubſequent Aſſembly of Loghreagh 7. Dec. 1650. Yet certain it is, and partly known to your Grace, that Doctor* Enos *his libel againſt your Grace and the peace of 46. together with* Peter Walſh *his printed approbation of the ſaid libel, and the* Nuncius *his Excommunication, (writ and fix'd with Peter Walsh his own hand vpon the gates of your Caſtle of Kilkenny) did greater miſchief, and obſtructed more your noble deſign of preſeruing (by a ſeaſonable peace in the yeare 46.) the late King and his Kingdom of Ireland from ruin, then the Biſhops Declaration, and Excommunication*

*dated at Iameſtown could do; this being iſſued an. 1650. after the King had bin murthered, Ireland loſt, and paſt hopes of recouery, though* Peter Walſh *(to remoue the blame from him ſelf) layes it altogether on thoſe Prelats, and writes an abſurd Hiſtory of his own vain endeauors to reuiue a murderd King, to keep vnited a diuided Nation, and to preſerue a deſtroyd Kingdom.*

*This book my Lord is dedicated to your Grace in hopes you will be pleaſed to peruſe it and therby ſee the moſt blameable of the Irish Roman Catholike Clergy was not ſo guylty of rebellion and the ruine of their country as Peter Walsh, nor his principles ſo ſound as at firſt ſight they ſeemd to be. I am with all reality and reſpect.*

Your Graces moſt humble
& obedient Seruant

N. N.

THE

# THE PREFACE.

I PRESENT to thy view Christian Reader, a disciplin'd (though I feare incorrigible) Friar. Thou hast seen him perhaps in a finer, but neuer in a more proper dress. Nothing becomes so well an Apostat Friar, as strip't stuff, I mean, sound Lashes, seasonably and charitably layd on. Friar *Walsh* his decaying fauor and age make it credible to som, that these my Animaduersions, may work his conuersion, I wish they do, I am sure they are publisht with no other intention. I beseech thee not to iudge of my education or temper by the roughnes of my language in answer to a foulmouth'd Author, that makes the two late greatest writers of the Church (Cardinal *Baronius* and *Bellarmin*) whose holy liues haue put them in the list of those who are to be first canonised, shameles impostors; and all the Roman Catholik Bishops of the world (for many ages) Traitors and periur'd persons

ſons. I am forc't to anſwer this Fool according to his folly, as the ſcripture bids me, and in his own language. Therfore I am warranted to ſcold and ſcourge him into his habit and Conuent. Yet I do it as gently as his inſolency permits, and as charitably as is conſiſtent with my vindicating the innocence of thoſe he traduceth. I medle not with his perſonal frailties, I only take notice of his publik treaſons, which he fathers vpon honeſt men; and, in my conſcience, all the harm I wiſh him, is, that he becom one.

It is natural enough to deſire to know, how a religious man came to be ſo madly extrauagant? when exceſs of ambition, litle wit, and a mediocrity of reading meet in one ſubiect, we may expect to find in his writings abundance of nonſenſe, many nouelties, but no true notions. *Peter Walsh* his ambition of a *Miter* was ſo exceſſiue 30. years ago, that to obtain it he turn'd the greateſt Rebel and *Nuntioniſt* of the Iriſh nation: and had a greater hand in the reiection of the peace of 46. (and by conſequence in the deſtruction of the late King, and his people) than any man liuing, or all the Clergy, which he accuſeth for it. The repulſe he then met with, after his eminent ſeruices to the *Nuntio*, and Treaſons againſt the King, depriued him of that litle wit he had; and euer ſince he hath

bin

bin ſcribling and printing of libels, and troubling the world with an od kind of raw indigeſted hereſies, ſtoln from the worſt of Authors, but ſo vnconnected, and abſurdly applyed by his dull pen, that though you may ſee he hath read ſom bookes, yet you will eaſily perceiue he vnderſtood very few; and ſuch as he vnderſtood, he wreſted to a wrong ſenſe. No meruail therfore if his notions be falſe, his diſcourſes confuſe, his arguments weake, and his contradictions ſo frequent, that to confute him, you need go no further than his own writings. He is ſo tranſported with paſſion againſt the Church of Rome, and thoſe two great pillars therof *Belarmin*, and *Baronius*, that he treats and terms them no better than men hired by the Roman Court to Sacrifice all the world to the Popes ambition. The rage he is in for not finding out arguments to make this, and his other calumnies credible, is ſo extraordinary, that he forgets what he ſaid in the foregoing page, or line, and through his whole work neuer remembers to ſpeake conſequently in any one particular. But to the end you may be conuinc't I do not iniure him, I will inſtance (euen in this Preface) one or two of his contradictions in the very main point he pretends to proue, and cleer moſt exactly, as being that wherupon he grounds his new religion.

One

One of his chief errors is, * *That ſupreme ſecular Princes neither could nor can grant any exemption from their own ſupreme ciuil coerciue power, to the Clergy or Clerks their ſubiects, liuing within their Dominions, and remaining ſubiects to them, becauſe this forſooth, implies a plain contradiction.* Vpon this *paradox* he raiſes a new Church, or Reformation, and deſpairs not to draw Princes from their own, and their Anceſtors piety, by inculcating to them, it is an eſſential part of their temporal ſoueraignty and Prerogatiue to haue a Spiritual ſupremacy, but ſo abſurdly limited, that he thinks it their greateſt ſecurity, to haue their hands tyed (by the law of nature, and Gods word) from honouring the Diuine Majeſty, and his Church, with an exemption to its Miniſters from ſupreme ſecular Courts. He is oppoſed in this fooliſh *Tenet* both by Proteſtants and Catholiks; for we all agree in this, that God can not (at leaſt did not) command temporal Soueraigns, not to oblige and honor (for his ſake) the ſpiritual Miniſtery by exempting them from the ſupreme coerciue power of the ſecular magiſtrat; ſeing that for the peace of the common wealth, the ſafety of Princes, and puniſhment of Malefactors, it is abundantly ſufficient, that delinquent Clergymen be proceeded againſt by eccleſiaſtical Iudges.

* Peter Walsh in his Hiſtory and Vind. pag. 417 in fine.

Let

Let vs now see how palpably he contradicts himself, and wearies his Reader in this absurd and fundamental *Thesis* of his vast volum, and new Religion. Euery Catholik as well as himself obiects against it the Martyrdom and Miracles of S. Thomas of Canterbury; it being euident out of all Historyes, both sacred and prosane; that S. Thomas sufferd, was canonised and declared a Martyr, for defending the immunities of the Church, and particularly that of Churchmen from the coerciue supreme power of secular Courts. The Friar grants S. Thomas his Sanctity, Miracles and Martyrdom, but sayes he sufferd, and God wrought all those Miracles, not because he did or could in conscience pretend that Church men were exempted from the supreme coerciue power of the Secular Magistrat, but because he maintaind the temporal and municipal lawes of England then in force, by which, Clerks or Churchmen were so exempted from the secular supreme Courts. Heer is one contradiction. If there were municipal lawes in force then in England, which warranted S. Thomas his proceedings for the immunity of the Church and Clergymen from the Kings supreme secular coerciue power, or Courts, and Churchmen had a true right to those exemptions ( as Friar *Walsh* confesseth from page 414. to page 418. of his History quoting

(quoting the lawes themselues) how can he without contradiction say, that Princes and Parliaments did not, nay could not make such lawes, or grant such exemptions to Clergymen. How can he pretend such immunities or exemptions are contrary to the law of nature and the word of God?

He solues this difficulty with an other contradiction. For, after granting there were such lawes exempting Churchmen, made by the Kings and Parliaments, he sayes (pag. 422.) that S. Thomas at the instance, and with the concurrence of all the other Bishops, condescended to the Repeal of those temporal lawes, which fauored the Clergy's exemption. But then how was he a Saint, or Martyr for defending the lawes that had bin repeald? The answer to this is at hand saith *Walsh*, very facil and cleer. S. Thomas (saith he in the same page 422.) though he swore to consent to the repeal of the lawes exempting the Clergy from the supreme coerciue power, yet *Swearing alone was not enough, without further signing and sealing, as it seems the custom then was of the Bishops and Peers in making of lawes; nor all three together, without a free consent in those, or of those who swore so, or sign'd and seal'd so; and that there was no free consent, but a forc't one, by threats of imprisonment, banishment, death, appears &c.* This answer may pass, if it

if it be true; but immediatly he confeſſeth its not credible that the ſubſtance and validity of a law, ſhould depend vpon ſuch formalities and indiuidual circumſtances of euery particular man, ſeing the maior vote in Parliament made the law. For, after that he had maintain'd poſitiuely in twelue pages the aforeſaid anſwer, he ſudenly falls off from it in the 434. of his tedious volum, and ſayes, *It is not ſo cleer in all reſpects that thoſe 16 heads of cuſtoms* (which S. Thomas oppoſed as being againſt the immunities of the Church) *paſſed not legaly, and before the Saints death, into a iuſt municipal law of the land, or of England. For it may be ſaid firſt, and ſaid alſo vpon very probable grounds out of the ſeueral Hiſtorians, who writ of purpoſe of thoſe dayes and matters, that they all* (Biſhops) *freely conſented. And ſecondly it may be ſaid, that the greater vote enacts a law in Parliament, hauing the conſent Roial, whether one Biſhop, or more, or euen all the Biſhops diſſent. And thirdly yet it may be ſaid, that all lawes moſt commonly, or at leaſt too often may be call'd in queſtion vpon that ground of feare of the Prince.*

Notwithſtanding this third or fourth contradiction, and recantation of his anſwer, building Saint Thomas of Canterbury's Sanctity vpon his ſuffering for maintaining the temporal lawes of the land in fauor of the Clergy's

Clergy's immunities, notwithstanding, I say; he confesses there were no such temporal lawes then in England, ( because they had bin repeal'd by Acts of Parliament, with concurrence of Saint Thomas himself, and the other Bishops) yet he aduises his Readers (pag 435.) to fix rather vpon this answer, ( both contradicted and adhered to by himself) than on the others, no less absurd, which he giues. By this you may guess how solidly grounded his religion is.

But then he supplyes the fifth contradiction and weakeness of all his Answers, by a notable and acute general rule, which he sets down in the beginning of the page 435. in these words. *Sixt and last reason. That we must rather giue any Answer, that inuolues not heresy or manifest error in the Catholik faith, or natural reason obuious to euery man, than allow or iustify the particular actions or contests, or doctrine of any one Bishop or Pope, how great or holy soeuer otherwise; or euen of many such, or of all their Partakers in such, against both holy scripture, plain enough in the case &c.*

This rule, if well applyed, I confess may iustify this very absurd answer, but me thinks answers which inuolue contradictions, ought not to be comprehended in that vniuersal (*any answer*) which may be giuen to such pressing arguments against the Friars new Religion, as this

this of S. Thomas his Martyrdom, ſanctity and Miracles. For, though an anſwer did not inuolue hereſy or manifeſt error in the Catholik faith, yet if it inuolues nonſenſe, or a plain contradiction, it inuolues an error againſt natural reaſon obuious to euery man, (except *Peter Walsh*) and therefore it ought not be taken for a good anſwer; its much better (in my opinion) to allow or iuſtify the particular actions or conteſts, or doctrin of one holy and learned Biſhop, or Pope. and of all their partakers, which in our caſe is the whole Roman Catholik Church, euer ſince S. Thomas his Martyrdom) then the fancies of a dull ignorant Friar, that contradicts his own anſwers ſo frequently; a Friar that ran mad for not obtaining a Biſhoprik; for which he ſacrificed in the yeare 1646. the loyalty due to his King, the reſpect due to his Lieutenant, and the loue due to his Countrey, which he inuolued in Bloud by printing and preaching againſt the gouernment, againſt a very aduantagious peace, againſt the publik faith and the obligation of maintaining it.

As for his maintaining the miracles and ſanctity of S. Thomas of Canterbury, it proceeds not either from deuotion to the Saint, or any reuerence he hath for the doctrin or practiſe of the Catholik Church (of theſe laſt 600. years) ſeing he ſayes it hath maintain'd

and practiſed ſince Gregory 7. thoſe enormous errors, which he now would fain reform; and by conſequence, its honouring S. Thomas for a Saint, may be alſo an error in his opinion. How then coms the Friar to be ſo deuout to S. Thomas, as to ſay he was no Traitor. You muſt know, great part of his deſign in writing this vaſt volum, was, to make his Court to my Lord Duke of Ormond, whoſe family owes and ownes its great Eſtate in Ireland to the ſcruple King Henry 2. had for perſecuting the Saint and his relations, wherof one of the neereſt was my Lord Duke of Ormonds Anceſtor; to whom King Henry 2. gaue great priuileges and Lands in Ireland, to expiat what fault he had in the murther of ſo innocent and holy a Prelat. But if *Peter Walsh* had knowen my Lord Duke of Ormond as well as his neereſt Relations do, he would neuer contradict himſelf ſo manifeſtly and frequently for making Thomas Becket a Saint out of a complement to my Lord Duke, whoſe iuſtice and integrity is ſo eminent, that his fauor is not to be gain'd by courting him in his relations; as diuers noblemen and gentlemen can witneſs, who in hopes of being reſtored to their Eſtates by marrying his Neeces, got nothing by the bargain, but the honor of being allyed to ſo illuſtrious a family. So that You ſee Friar *Walsh* is as much miſtaken in his

his Courtship, as in his doctrin.

Many perhaps will judge these my Animaduersions superfluous, 1. because Friar *Walsh* his book sufficiently declares its own absurdities. 2. Its bulk is so great, the stile so vnpolish't, the *parentheſis* of his own praises so long, so false, and so impertinent, that few will trouble themselues with reading a History so litle importing the publik, so iniurious to particular persons, and so false, ridiculous, and tedious in itself. But because *Peter Walsh* is a likely man to fancy that others take as much pleasure in reading his book, as himself doth, I shall endeauor to disabuse him, and do the publik that seruice, as to put this vain Friar out of conceit with himself and his work. If this may be effected (which I confess is very difficult) it will be a great ease to the publik and to the Press, which he threatens with a second Tome of the same dull dirty stuff. I admire more the patience of many worthy and witty men, which this pittifull Friar hath endeuored to disgrace with lyes, than I do the applauded works, which som of them haue printed to assert the truth of Faith. Perhaps they do not think him worth their confuting. Though I am not particularly concern'd, yet seing his book hath so much barbarous railing, and heretical nonsense, that it is a *nuisance* to ciuility as well as to Christianity,

I will ſhake his fundamental principles, to the end the world may not be further abuſed by them, nor by the ſtories of a virulent pen, that vents nothing but hereſies againſt the Church, rebellion againſt Soueraigns, enuy againſt his ſuperiors, malice againſt his equals, calumnies againſt his aduerſaries, and commendations of himſelf.

THE

# THE FRIAR DISCIPLIN'D

## OR

## ANIMADVERSIONS ON FRIAR

# PETER WALSH

## HIS NEW REMONSTRANT

## RELIGION.

MR. WALSH,

I DECLARE to you, and all the world, that my exceptions against your Religion and Romonstrance, are not against the supreme temporal power of Soueraign Princes, which I do belieue and shall assert as much as any Catholik Diuine. My exceptions are against not only a *Spiritual supremacy* you attribute to Kings, and deny to the Bishop of Rome but also against many new vnheard of errors; and in first place,

against that rash and heretical Tenet of yours, viz. * *That all the Roman Catholik Bishops of the world are either Traytors to their Kings, or perjur'd to the Pope, because they take before their consecration an Oath which hath bin taken in the Church many hundred years by all Bishops.* Item, *That for the space of these 600. years past, the Popes and writers of the Roman Catholik Church (for themost part) a haue maintain'd enormous principles and practises, which haue bin cryed down continually by most zealous and godly Prelats, and Doctors, as not only false, wicked, impious, heretical, vnchristian, but as absolutely tyrannical, and destructiue of all Gouernments, lawes, property, peace &c.* 2. That since the owning of such intollerable maxims, and wicked actions, or the not disowning them, are not amongst the marks of a Roman Catholik in general, but only *b* of a certain sect or faction, whom som calls *Papalins*, others *Puritan Papists*, and others *Popish Recusants*, the Protestants could not but obserue, how since the Oath of supremacy (though fram'd only *by Roman Catholik Bishops, Abots, and Doctors, of the english nation, and defended by the principal of the same*) occasioned the first separation or schism amongst the subiects of England and Ireland, *the far greater part of such* as continued in the Communion of the Roman Church, did seem also to adhere to the foresaid dangerous doctrins and practises (i. e. to all the pretences and actings of the Roman Court, for as much as they generaly refus'd to disown them, either by that Oath of supremacy, or by other.

That it is vnreasonable to think, and incredible to believe, *c* that so many iudicious Princes, Parliaments, and conuocations, who had themselues g on so far, and ventured so much, as they did, *only* because they would not

* Friar Walsh in his Dedicatory to the Catholiks of the three Kingdoms pag. 13. *a* Idem Ibid. *b* Idem pag. 140. *c* Pag. 14. n. 10.

,not ſuffer themſelues, or the Proteſtant people go-
,uern'd by them, to be impoſed on againſt their own
,reaſon, in matters of Diuine belief, Rites &c. ſhould
,at the ſame time be ſo concern'd to impoſe on others
,in the like, --- as to enact laws of ſo many grieuous pu-
,niſhments, yea of death itſelf, in ſom caſes &c.

, That we haue no cauſe to wonder at the Proteſtants
,iealouſy of us, when they ſee all the three ſeueral
,Teſts, hitherto made uſe of for trying the iudgment or
,affection of Roman Catholiks in theſe Kingdoms, in
,relation to the Papal pretences of one ſide, and the
,royal rights of the other, I mean the Oath of ſupre-
,macy firſt, the Oath of Allegiance next, and laſt of
,all that which I call the *Loyal Formulary*, or the *Irish Re-*
,*monſtrance* of the year 1661. euen all three one after
,another to haue bin with ſo much *rashneſs* and *willfullneſs*,
,and ſo much vehemency, and *obſtinacy* declined, oppo-
,ſed, traduced, and reiected amongſt them: albeit no
,other authority or power, not euen by the *Oath of*
*ſupremacy itſelf*, be attributed to the King, ſaue only
,ciuil, or that of the ſword: nor any ſpiritual or Eccle-
,ſiaſtical power be denied therin to the Pope, ſaue only
,that which the general Councel of Epheſus vnder
,Theodoſius the yonger, in the caſe of the Cyprian Bi-
,ſhops, and the next Oecumenical Synod of *Calcedon*
,vnder the good Emperor *Martianus*, in the caſe of *Ana-*
,*tolius* Patriarch of Conſtantinople and the 217. Biſhops
,of Afrik (whereof Saint Auguſtin was one) both in their
,Canons and letters too, in the caſe of *Apiarius*, denyed
,vnto the Roman Biſhops of their time. See the ſame
,Friar pag. 24. & 25. 1. part. of the firſt Treatiſe: ſaying
,that the ſenſe wher in the ſons of the Church of En-
,gland take the Oath of ſupremacy, is very Catholik;
,and that they allow a politik (not ſpiritual) head-



a Pap. 16. n. 10.

„ſhip to the King; and that, only in temporal cauſes or „matters, not in ſpiritual; *not euen in thoſe which are by extrinſecal denomination only called Eccleſiaſtical, or ſpiritual*. „If this be ſo, Biſhop Fisher, Sir Thomas Moor, and „all the learned engliſh men who ſufferd for refuſing „the Oath were great fools: and were ignorant both in „the engliſh language and in Diuinity. But if this be ſo „Mr. *Walsh*, why is it not declared by publik authority? „can you be ſo ſtupid and barbarous, as to think, that „the King and Parliament of England would be ſo vn„mercifull as to permit ſo much noble and honeſt blood „to be ſpilt upon a miſtake, ſo eaſily rectified, if they „or the Church of England vnderſtand the Oath of ſu„premacy, as you ſay they do.

In the 19. page of your Dedicatory, you ſet down the Oath which all Biſhops and Archbiſhops take before their Conſecration or *Pallium*, and though it be very ancient and accepted of by all not only Prelats, but Princes; yet you ſay pag. 20. they who take it, *Muſt be periur'd to the Pope if they proue faithfull to the King. Whether ſo or no to God? I iudge you. I am ſure if they were not Traytors in taking the foreſaid Oath to his Holineſs, they were at leaſt Renouncers of their Allegiance to his Majeſty, and of their obedience alſo to the Catholik Church.*

And becauſe you could not but foreſee that Catholiks and rational men would not bee their own Guides in a matter of ſo great importance, as the determining the rights of Popes and Princes; nor ſo raſh, as to iudge the whole Catholik Church, or all the Biſhops, therof, were Traytors, Tyrants, Cheats, Vſurpers, and Heretiks; you endeauor to diuert the Catholik Layty from their duty of conſulting the ſea Apoſtolik in this main point of Religion, by endeauoring to raiſe in the ſame Layty a diffidence of all who aduiſe ſo pious and prudent an addreſs; you telling the Catholiks of the

three Kingdoms pag. 22. n. 18. of your Dedicatory? *That in the last place, having your eyes thus prepared, all these things being considered, you may clearly see thorough that other sly artifice of those self same interested men, wherby they would persuade at least to so much filial reuerence to the great Father of Christendom, as to acquaint him first with your present condition; send him a Copy of the publik instrument you intend to fix vpon, with the reasons also inducing you thereunto; pray his approbation therof in order to your signing it; and then expect a while his paternal aduice and benediction, before you make any further progress.*

, You may at the very first hearing of this proposal ,plainly discouer,(say you) their design to be no other, ,than by such indiscreet means of cunning delayes vnder ,pretence of filial reuerence forsooth, to hinder you for ,euer from professing (at least to any purpose,* i.e. in ,a sufficient manner, or by any sufficient *Formulary*, that ,loyal obedience you owe to his Maiesty, and to *the ,lawes of your Countrey* in all affairs of meer temporal ,concern. This you can not but iudge to be their drift, ,vnless per aduenture you think them to be realy so ,frantik as to persuade themselues, that from, *Iulius Cæsar*, or his successor *Octauian*, after the one or the other ,had by arms and slaughter tyrannicaly seized the Com-,monwealth, any one could expect a free and voluntary ,restitution of the people to their ancient liberty; or ,(which is it I mean, and is the more unlikely of the two) ,*That from Clement the tenth, now sitting in the Chair at ,Rome, or from his next, or from any other successor, now after ,six hundred years of continual vsurpation* in matters of ,highest nature, and now also after the liues *of about ,fourscore Popes, one succeeding an other, since Hildebrant*, or ,*Gregory* 7. his papacy, and since the deposition of the ,Emperor *Henry* 4. by him, in the year of Christ 1077.

any

* Ibid. pag. 22.

,any one ſhould expect by a paper petition, or paper ,Adreſs, to obtain the reſtoring or manumitting of the ,Chriſtian world, Kingdoms, ſtates, and Churches, to ,their natiue Rights and freedom; or that indeed it ,could be other than ridiculous folly and madneſs to ,expect this?

I haue quoted your own words Mr. Walsh, to the end all indifferent perſons may ſee I do not iniure you in the account I giue of your religion and doctrin; which I intend to confute, reducing is to your twelue fundamental Tenets. In this firſt Animaduerſion I will treate of two. See Friar Walsh his twelue Tenets or articles in the 6. Animaduerſion. 1. That the Oath of Supremacy hath bin raſhly and obſtinatly declined, oppoſed, and traduced by Roman Catholiks; becaule it attributes to the King only ciuil authority and power, and denies to the Pope no ſpiritual or Eccleſiaſtical, ſaue only that which the two general Councells of Epheſus, and Calcedon, as alſo that of Afrik of 217 Biſhops (whereof S. Auguſtin was one) denied to the Biſhops of Rome. 2. That the Popes and Biſhops of the Roman Catholik Church for theſe laſt 600. years, haue taught and practiſed enormous principles, which godly men haue continualy cried down, as wicked, impious, heretical and tyrannical; and that the vſual Oath (which all Catholik Biſhops haue taken at their conſecration for many hundred years) is not conſiſtent with the loyalty all Chriſtians owe to their temporal Soueraigns.

# ANIMADVERSION I.

*Whether the Oath of ſupremacy attributes only ciuil authority to the King, and denies no ſpiritual, or Eccleſiaſtical power or authority to the Pope?* J. Butler

THE beſt way to decide this controuerſy, is to ſet down the words of the Oath, which are.

I. A. B. do utterly teſtify and declare in my conſcience that the King's Majeſty is the *only* ſupream Gouernor, of this Realm, and of all other his Maieſties Dominions and Countries, *as well in all ſpiritual or Eccleſiaſtical things or cauſes*, as Temporal: and that no forain Prince, Perſon, Prelate, ſtate or Potentate, hath or ought to haue any iuriſdiction, power, ſuperiority, preheminence, or authority, *Eccleſiaſtical or ſpiritual* within this Realm; and therfore I do utterly renounce and forſake all forain iuriſdictions, powers, ſuperiorities, and authorities &c. ſo help me God, and the contents of this Book.

Mr. Walſh, giue me leaue to aſk you, whether you euer read this Oath, and if you did, whether you are ſure you vnderſtand Engliſh, or whether better than Engliſh-men do? for, the common opinion is, that euery nation vnderſtands its own language better than ſtrangers. Mr. Walſh, all Engliſhmen vnderſtand by the word *ſpiritual*, a quite different thing from *temporal*, as you may ſee in *Thomas Thomaſius* his Dictionary. If this be ſo, I feare you will hardly perſuade Engliſhmen, that they do not vnderſtand engliſh, at leaſt as well

well as you, or any other Iriſh man. Now to the point. Doth not the Oath in cleer terms auerre, that the King is the *only* ſupreme Gouernor of England, and of all other his Dominions, as well in all *Spiritual or Eccleſiaſtical things or cauſes*, as temporal? Is *temporal* and *ſpiritual* the ſame? or do theſe words ſignify the ſame? If not, how can you proue or pretend that no *ſpiritual* authority, or power is giuen the King, or denyed the Pope by this Oath of Supremacy? I pray obſerue; if the King be the *only* ſupream Gouernor of his Dominions in *all ſpiritual* and *Eccleſiaſtical* cauſes or things, hath he not *all* the ſpiritual power and authority in his own Dominions? And if the Pope be a *forrain Prince, Perſon, or Prelate*, and no forrain Prince Perſon, or Prelate hath, or *ought* to haue, *any Eccleſiaſtical or ſpiritual iuriſdiction*, power, Superiority, prehemінence, or authority within his Majeſties Kingdoms, how can the Pope haue any ſpiritual power or authority in the ſame?

I doubt very much, whether your marginal note directing to I know not what *admonition after the Iniunctions of* * *Q. Elizabeth, and vpon the* 37. *article of the Church of England* will bring you or the oath off ſo cleerly as you fancy. By that Admonition after the iniunctions of Q. Elizabeth, is pretended, the Church of England did not attribute to the Queen, power to exercile any ſpiritual function, as that of conſecrating Prieſts, and Biſhops, or miniſtring the Sacraments. Suppoſe this interpretation (which came, I muſt tell you, ſom what too late) were not known to be a pittifull ſhift, to ſtop the mouthes of thoſe who laught at the weakneſs of the Biſhops in allowing, and at the vanity of the Queen in aſſuming the ſpiritual ſupremacy of the Church; ſuppoſe, I ſay, the Queen could

* Pag. 16. of his Dedicatory to the Catholiks.

could not ordain Priests and Bishops, because herself was neither Priest nor Bishop; doth that hinder from having in herself, and giuing to others spiritual iurisdiction to ordain and minister the Sacraments? what think you of lay Princes, and persons, that are Bishops elect? Haue they not spiritual iurisdiction, and can they not giue it to others? Though Q. Elizabeth was incapable of such spiritual iurisdiction, because she was a woman, yet her successors can not be excepted against vpon that score. But speak seriously, Mr. Walsh, do you think it was in the power of those, who explain'd the Oath of supremacy (if any did explain it) to alter the common known signification of words, and giue them a quite contrary, in matters of religion, Sacraments, and Oaths? If it were, there would be no religion in the world, no Faith, either human or Diuine. How could you therfore imagin, the *Conuocation*, or euen the Parliament of England, did or can alter the signification of words in an Oath, wherin a man professeth his Religion, or an important point therof? Can any power vpon earth declare this form of baptism, valid; *I Baptise thee in the name of the mother and sister, and Brother*, by pretending forsooth, that by an Admonition of the *Conuocation*, or any earthly authority, the word *Mother* signifies *Father*; *sister son*; *Brother Holy Ghost*? Do you fancy, Mr. Walsh, that any iudicious protestant, or any Parliament man in England, will believe you, if you should tell him, that his child is well-baptis'd by such a form, and explanation?

If you wil read the Statuts 1. Eliz. 1. & 8. Eliz 1. You will find that the Kings of Englands supremacy, is so spiritual and sublime, that there needs no changing the signification of the word *spiritual* into *temporal*, and that a King of England (if he should think fit)

may,

may, according to the principles of the Protestant religion, establish'd by the lawes of the land, giue power by letters patents; to any of his lay subiects to consecrate Bishops and Priests; which is more than the Pope can do; for he must a point a Bishop to ordain Priests and Bishops. That the Kings of England may giue by their letters patents power to any of their lay subiects to consecrat Bishops and Priests, is very cleer in the aforesaid statuts. For, by two of them, *there is giuen to the Queen's Highnesse, her Heirs, and Successors &c. full power and authority by letters patents vnder the great seal of England, from time to time to assigne, name and authorise such person or persons as she and they shall think meet and conuenient, to exercise, vse, enjoy, and execute vnder her Highnesse all manner of iurisdictions, priuileges, preheminences, and authorities, in any wise touching or concerning any spiritual or Ecclesiastical power, or iurisdiction, within this Realm, or any other her Majesties Dominions or Countreyes.* Now *Priestood* being nothing but a spiritual power to consecrat Christ's body and bloud, and forgiue sins; and *Episcopacy* including besides the same, a spiritual power to consecrat and ordain Priests and Bishops, who can doubt but that by vertue of these words and Statuts, the Queen might, and her successors may, by their letters patents and great seal, giue power to any of their lay subiects to make a protestant Bishop or Priest; seing by those letters patents *any person* that is a subiect, receiueth full power to *exercise, vse, execute, enioy &c.* all manner of iurisdictions, preheminences, and authorities, in any wise touching or concerning any spiritual or Ecclesiastical power, &c.

This is no vain speculation Mr. Walsh, but a known practise grounded vpon the 25. article of 39. of the english Protestant Religion: it being declared therby, that no *visible* sign or *ceremony* (and by consequence

quence no impoſition of Epiſcopal hands) hath bin *ordain'd of God for any* of theſe fiue commonly call'd *Sacraments*, wherof holy Orders or Epiſcopal conſecration is one. And therfore its no meruail the Parliament declared 8. Eliz. 1. that the firſt proteſtant Biſhops were & ſhould be true Biſhops, though it could not be proued that any Biſhops euer laid hands vpon them. The Story is known. In the beginning of Q. Elizabeths reign it was queſtioned, whether the Proteſtant Biſhops were true or real Biſhops; the Catholik Biſhops who refuſed to conſecrat any of them, maintain'd, they were not, becauſe they had not any proteſtant, who was a true Biſhop to conſecrat them, hauing nothing to ſhew for the Epiſcopal caracter but the Queens letters patents; and therfore the Catholik writers prouokt them (in print) to name the Biſhop, who ordain'd or conſecrated them (as themſelues pretended) but fiue or ſix years before. This appears in * D. *Stapleton*, Dr. *Harding*, and other bookes againſt *Iewel* edit 1565. & 1563. fol. 57. & 59. All the world perceiuing at that time, how none of the two proteſtant writers, who vndertook to anſwer, (*Iewel* and *Horn*) could name any, that conſecrated *Parker* (of whoſe conſecration depended that of all the reſt) nor produce any Regiſters therof (as *Harding* in expreſs terms demanded) it was thought neceſſary (for ſupplying this ſhamefull ſilence, and repreſſing the inſolency of the popish Aduerſaries) to declare the ground wherupon the proteſtants claim'd to be true Biſhops, and to be both legaly and validly conſecrated. Then was made the Statut 8. Elizab. 1. which begins, *Foraſmuch as diuers queſtions by ouermuch boldneſs of ſpeech and talk---- hath lately growen vpon the making and conſecrating of Archbiſhops and Biſhops within this*

* D Stapleton in his Counter blaſt againſt Horn fol. 79. & 801. and in his return of vntruths gainſt Iewel. fol. 130.

*this Realm &c.* And though D. Bramhall late Protestant Archbishop of Armagh, and others in their bookes, do endeauor to diuert the protestant layty from reflecting vpon the consequences, which euidently follow from this Act of Parliament, as fauoring more the Kings supremacy and spiritual iurisdiction, than true Episcopacy; and pretend, that this Statut doth not giue his Majesty power to make Priests and Bishops by letters patents; and that euen *Harding* and *Stapleton* excepted not against the validity, but against the legality of the first protestant Bishops consecration, and caracter; yet the words of this Statut, as also of those Catholik Authors, admit of no such interpretation. The Statuts words are very cleer, so are those of the Catholik writers, whose design was not to proue, that *Parker*, *Iewel*, *Horn &c.* were not protestant Bishops; but that they were not true Bishops, or Bishops at all. They knew very well that they were legal protestant Bishops, because they knew they had the Queens letters patents issued forth to *the person or persons*; whether Bishops or not, that matters nothing, as cleerly appears in the Statuts 1. Eliz. 1. and 8. Eliz. 1. And therfore D. *Harding* tells *Iewel*, he doubts not but that he may shew him the Queens letters patents for his Episcopacy; and by consequence that he was a protestant Bishop; adding withall, that he was no true Bishop; because (sayes he) the Queen may giue the lands, but not the caracter of a Bishop.

To proue then that they were both legaly and validly protestant Bishops, the Parliament (insisting vpon the purest protestant principles) thought it sufficient to declare, and make out that they were consecrated by virtue of the Queens letters patents, and by som of her Majesties subjects; whether lay, or Ecclesiastiks, was not thought material; *by any person, or per-*

*sons*

ſions, are the words of the Act; and the title of the ſame, (which declares the ſubſtance and ſcope therof) is, *All acts made by any perſon ſince 1. Eliz. for the conſecrating inveſting &c. of any Archbiſhop, or Biſhop, ſhall be good.*

The making of Biſhops, and giuing them ſpiritual iuriſdiction only by the Kings letters patents, was the primitiue doctrin and ſpirit of the english Reformation, as appears by an Act of Parliament an. 1. Eduard. 6. entituled, *an Act for the election of Biſhops, and what ſcales and ſtiles they, and other ſpiritual perſons, exerciſing iuriſdiction Eccleſiaſtical, ſhall uſe.* In which Act (ſaith D. Heylin the famous prelatik proteſtant writer) *it is ordain'd that Biſhops ſhould be made by the Kings letters patents, and not by the election of the Dean and Chapters; and that all their proteſtes and writings ſhould be made in the Kings name, only with the Biſhops Teſte added to, and ſeald with his ſeal &c. It was plain and euident* (ſaith the aforeſaid Doctor) *that the intent of the Contriuers was, by degrees to weaken the authority of the Epiſcopal Order, by forcing them from their ſtrong hold of Diuine inſtitution, and making them no other than the Kings Miniſters only; his Eccleſiaſtical Sheriffs, as a man might ſay.* I believe a man may ſay ſo ſtill, according to the Statuts 1. and 8 Eliz. what ſay you Mr. Walsh? will you yet ſay that the Oath of Supremacy acknowledges no ſpiritual authority in the King? I am ſure it owns none in the Biſhops, but that which they receiue from his Majeſty; and themſelues own it in their Act or Oath of homage, *that they receiue all their iuriſdiction, as well ſpiritual and eccleſiaſtical, as temporal, wholy* and *ſolely* from the King. Are not you a litle out of countenance, Mr. Walsh, to ſee your confident aſſertion ſo manifeſtly contradicted by the Oath it ſelf, by the Statuts, by D. Heylin, and the Biſhops themſelues?

# ANIMADVERSION 2.

## *Whether the general Councells of Epheſus and Chalcedon, as alſo the Prouincial of Afrik of 217. Biſhops allowed as much to the Emperor and no more ſpiritual authority to the Pope, than the Oath of Supremacy doth?*

BUT in the name of God Mr. Walſh, how com you to quote for the lawfullneſs of the Egliſh Oath of Supremacy, the general Councells of *Epheſus*, and *Chalcedon*, as alſo the Prouincial of Afrik, with S. Auguſtin? was not *Neſtorius* and his hereſy, as alſo that of *Pelagius*, condemn'd in that Councell of *Epheſus* by Pope *Celeſtinus* ſpiritual authority, reſiding in his Legat *Cyrillus* of Alexandria? Doth not S. *Proſper* ſay, *that all the Eaſtern Churches were purg'd of two plagues, by Celeſtinus, when the moſt glorious defender of the Catholik Faith Cyrillus Biſhop of Alexandria was helpt by the Apoſtolik ſword*? Did the Emperor Theodoſius the yonger, pretend to any ſpiritual iuriſdiction, or authority in that Councel? He ſent indeed his Domeſtik *Candidianus* to it, not to act therin (as the Emperor himſelf writes to the Synod) but with an expreſs *caution and condition, that he ſhould not haue any thing to do with matters of Faith; (becauſe ſaith he) it is not lawfull for one that is not a Biſhop, to intermedle in Eccleſiaſtical buiſneſs, or conſultations.* Why then was Candidianus ſent by Theodoſius the Emperor? Mark well, Mr. Walſh, the reaſon.

ſon. *That he might remoue buſy Monks, and others from Epheſus; becauſe it is not lawfull* (ſaith he) *for ſuch people to hinder by any tumult the examination of holy Texts &c.* I feare moſt men will be apt to iudge that you are more concern'd in theſe words and reaſon of Theodoſius, than you are aware of. T'is a wicked world, Mr. Walſh, we can not bridle ill tongues; men will talke idely, let vs be neuer ſo circumſpect. I hope you do not buiſy yourſelf in theſe matters of the Church without your Superiors approbation, or commiſſion from the Biſhops, to whom ſuch matters apertain properly. And yet I know not what muttering there is, that if any you had, its recall'd long ſince, becauſe you acted quite contrary to it. Yourſelf doth confeſs (page 5. of your firſt Treatiſe) that your commiſſion was to procure for Eccleſiaſtiks the benefit of the peace of 48. wherof the principal article or end was freedom of conſcience, and that *a* the Roman Catholiks ſhould not be required

*a Vt ſaltem procuret nobis eas conditiones, fauores, & gratias, quæ in articulis Pacis & Reconciliationis, An. 1648. compoſita, rata, & confirmata inter Excellentiſſimum Dominum Marchionem Ormoniæ & Confœderatos Catholicos, pacta & promiſſa nobis fuerunt.* Theſe are words of the Commiſſion giuen to Friar Walſh by thoſe few that employd him, as you may ſee pag. 5. of his 1. part. 1. Treatiſe.

The ſame Friar ſets down pag. 49. of his Appendix in the 8. article of the peace 1648. this enſuing Oath as the only to be exacted of Catholiks.

I. A. B. do truly acknowledge, profeſs, teſtify, and declare in my conſcience before God and the world, That our Soueraign Lord King Charles, is lawfull and rightfull King of this Realm, and of other his Majeſties Dominions and Countries, and I will bear Faith and true Alleigance to his Majeſty, his Heirs and ſucceſſors; and him and them will defend to the vttermoſt of my power, againſt all Conſpiracies and attempts whatſoeuer, which ſhall be made againſt his, or their Crown and Dignity; and do my beſt endeauor to diſcloſe and make known to his Majeſty, his Heirs and ſucceſſors, or to the

to take any oathes but one specified in the 8. article, of the same peace. How came you then to act (as their Procurator) quite contrary to this, and to your commission? Realy Mr. Walsh, if this be true, you are wors than the buisy Monks of Ephesus. At least you are very vnfortunat in your allegations of Councells: they alwayes seem to make against yourself. You bring against the Popes spiritual supremacy the example of the Emperor *Martianus*, in the case of *Anatolius*, and make the 28. Canon of the Councel of Calcedon the ground of your obiection; wheras you know in your conscience (if you know or read any thing) that there are admitted but 27. Canons of the Councell of Calcedon; and *Theodoret*, who was present at it, testifieth there were no more; the clandestin Decree, which *Anatolius* and som Greeks made and foisted into the Canons, is reiected as ridiculous, and forged; as you may see at large in learned Cardinal *Perons* answer to King Iames lib. 1. cap. 34. 2. That though the 28. were admitted as a genuine Canon, yet what is that to your purpose, against the Bishop of Rome his spiritual supremacy? That 28. Canon pretends only precedency of Constantinople before Alexandria; not before Rome.

But its much to my purpose (and I hope it will be for your profit) to mind you how the Emperor *Martianus*, after that the Catholik Faith had bin confirm'd by the Bishops subscriptions, did propose somthings in fauor therof to the Fathers; thinking it decent (saith he) to haue them rather form'd or regularly framed,

by

Lord Deputy, or other his Majesties Chief Gouernor, or Gouernors for the time being, all Treasons, or Trayterous Conspiracies, which I shall know; or heare to be intended against his Majesty, or any of them, and I do make this Recognition and a knowledgment heartily, willingly, and truly vpon the true Faith of a Christian. So help me God. &c.

by their Decree, than by his own Imperial law. And the first point of the intended Reformation was, that to hinder heresies and the disorders of irregular Monks, which of late had so disturbed and infected the Church of God, it might be decreed, that they should be subiect to the Bishops, and not medle with Ecclesiastical or ciuil affairs, but serue God, and keep within their Monasteries. Well Mr. Walsh, I see, let your friends do all they can to excuse or extenuate your faults, you are resolued to lay yourself and them open to your Aduersaries. Did not I but iust now aduise you, as your best friend, not to medle with ecclesiastical affairs, which are aboue your capacity, and learning; especialy these general Councells? You see what this of Calcedon and the Emperor *Martianus* think of irregular religious men, and how the generality of people take you to be one of that kind, a disturber of the peace of the Church, and a broacher of heresies. Lord God! could not you be quiet? what made you name at all this Councell of Calcedon? Did you not know how seuere it is against such men as you are reputed to be? I with with all my heart you had neuer com out of your Conuent, and that you were retired in your cell. For God's sake quote no more general Councells; they are very opposit to your wayes and doctrin. This of Calcedon consisting of 630. Bishops at least, own'd S. Leo Pope for Head of the vniuersal Church; and in his name and by his authority Dioscorus was condemn'd and deposed. See Leo his epistle (47.) to the Councel, sent by his Legats to reside therin, saying, *In these Brethren* a *Paschasinus and Lucentius Bishops, Boniface and Basil Priests, directed to you by the Apostolical see your Fraternities may believe that I preside in your Synod.* And the Synod answers, *Truly you did preside as Head to the Mem-*

 *bers.*

a Act. 3.

bers. And the Legats sentence against Dioscorus was; *Sanctissimus et Beatissimus Papa,* [a] *Caput vniuersalis Ecclesiæ, Leo, per nos Legatos suos, S. Synodo consentiente, Petri Apostoli præditus dignitate, qui Ecclesiæ fundamentum, & petra Fidei, & cœlestis regni Ianitor nuncupatur, Episcopali dignitate Dioscorum nudauit, & ab omni Sacerdotali opere fecit extorrem.* Mr. Walsh, doth the Oath of Supremacy allow the Pope to be Head of the vniuersal Church, or allow him so much spiritual iurisdiction as this Councel of Calcedon? If not, why do you quote it to that purpose?

Perhaps you may haue better luck with Prouincial Councells. Let us see. You alleadge S. Augustin and 217. Bishops of Afrik against Appeals to Rome in the case of *Apiarius*, and you apply the same to the Oath of Supremacy. Mr. Walsh, if I be not mistaken, Belarmin hath cleerly answer'd that obiection which you borrowed from Caluin, as you do most others (in your tedious volume) from heretiks; and *Baronius* in the very yeare and place quoted by you (though you conceal it) proues that S. Augustin and the Bishops of Afrik owned the Popes Supremacy, and spiritual authority ouer them, instancing the case of *Antony* Bishop Fussalensis of Numidia, deposed from his Episcopal administration and reuenue by the Bishops of that Prouince. He, obtaining a letter of his pretended innocency from his Primat to Pope *Boniface*, appeald to his Holiness. Boniface dying, his successor *Celestinus* fauored Antony, yet with this caution, and *Proniso* in his letters, *if the matter of fact were true*, and *Antony* his narration not subreptitious. *Antony* boasted much of this

[a] The most holy and blessed Pope Leo, Head of the vniuersal Church, by vs his Legats, with consent of the holy Synod, being endow'd with Peter the Apostles dignity, who is the foundation and rock of the faith, and call'd Porter of the heauenly Kingdom, hath depriued Dioscorus of Episcopal dignity, and of all priestly functions.

this fauor, and writ to his friends, that the Pope not only gaue sentence for him, but also would command the same to be executed by his Executors with military power. Wherupon S. Augustin writ a letter to the Pope, informing him of the truth, and desired him to giue sentence for the people of Antony's Dioces (which was the other party) because the right was on their side; and not to think vpon that violent way, wherwith *Antony* threatned the poor people. *Permit* not (saith the Saint) *these things* to be don, I beseech thee, *per Christi sanguinem, by the bloud of Christ, by the memory of Peter the Apostle, who admonisht the Prelats of Christian people, not to domineer violently amongst the brethren.* Heer you see Mr. Wash, S. Augustin and the African Bishops admitting of Appeals to Rome; nay admitting in the Bishop of Rome right to a coerciue power for executing his sentence in Afrik; though indeed they aduise him not to make vse of it in that case; so did *Ireneus* aduise S. *Victor* the Pope, not to excommunicat the Asian Churches, albeit he doubted not of his power to excommunicat them. Doth the oath of Supremacy, allow the Pope such a Supremacy, or such a latitude or extent of spiritual iurisdiction out of his temporal estate? Let me once more intreat you Mr. Walsh, *per Christi Sanguinem*, not to betray your ignorance so manifestly, not to expose your-self to the Censure and laughter of all who read Councells or Fathers. Had it not bin much better for you, not to haue intermedled with these matters, wherof you vnderstand so litle, than to be look't vpon as a vain ignorant heretik? we your friends can not but be concern'd, though we can say but litle for you.

# ANIMAD: 3.

## *Whether it be rashneſs, obſtinacy, and a ſin in Roman Catholiks, to refuſe the Oath of Supremacy, and Friar Walsh his Remonſtrance?*

MR. Walſh, I couple theſe two inſtruments (the oath of Supremacy and your Remonſtrance) together, becauſe yourſelf makes no diſtinction between them, as to the lawfullneſs of their being taken by Catholiks. For, though each of them ſeem to renounce the Popes ſpiritual authority, *a* yet you tell vs, there is no ſuch matter, becauſe *Spiritual authority* in thoſe oathes Formularies, ſignifies not *Spiritual*, but *temporal* authority. Seing therfore you are of opinion, that the oath of ſupremacy may be taken with a good conſcience by Roman Catholiks, and that the whole Roman Catholik Church believes, and tells vs the contrary, you haue no reaſon to be angry with Catholiks, if they do not rely vpon your word in any point that concerns their conſcience or religion: and though your Remonſtrance had no other fault, but that it is placed by you in the ſame line and predicament (as to the lawfulneſs of taking it) with the oath of Supremacy, Catholiks are bound to refuſe it; neither can a Franciſcan Friar, who reproaches Roman Catholiks with *rashneſs* and *obſtinacy* for not taking the oath of Supremacy, expect to be their Spiritual Director, but rather to be concluded by them an Apoſtat; and muſt not take ill, if his writings ſhould be reiected and burnt as heretical.

Seing

*a* Pag. 24. 1. part.

Seing therfore Mr. Walsh, your arguments pretending to proue that the two general Councells of *Ephesus*, and *Calcedon*, as well as the Prouincial of Afrik, taught the doctrin which Roman Catholiks except against in the oath of Supremacy, are found to be mistakes; what other arguments do you produce to conuince Catholiks of rashnes and obstinancy for not taking that oath? None but your own authority; nothing but your saying, that the Roman Catholik Church hath err'd rashly and obstinatly for these 600. last years, because it admitted not a Spiritual Supremacy in temporal Soueraigns. Realy Mr. Walsh, I do not belieue your sole authority is a sufficient argument to proue the Church hath erred. To proue so rash an assertion you would fain make us mistrust the testimonies of holy and learned Authors of the Church History, as *Baronius*, *Bellarmin*, and others; They are Impostors, you say, hired by the Court of Rome to diuest Emperors and Kings of their right of gouerning spiritual and ecclesiastical affairs; and to place it in the Pope. Your words (page 40. to the Reader) are, *If the truth were known it would be found that Baronius, and the rest following him were willing to make vse of any malitious vngrounded fictions whatsoeuer against Iustinian the Emperor.*---- This Justinian was in the later end of his dayes, an heretik; and took vpon him to make lawes in matters of Faith; but he dyed sudenly before he could publish them. Yet before he was an heretik, he made good Edicts in fauor of the true Faith; and for this he is commended by Popes and Councells, as a Catholik; as also because its sayd he was reconcil'd at his death. Now you, Mr. Walsh, say, that the ancient and modern writers knew well enough he was neuer an heretik, but that they diffame him as an heretik, because *his laws in Ecclesiastical matters, euen those of Faith, are a perpetual eysore to them, because*

*these*

*these laws are a president to all other good Princes to govern their own respective Churches in the like manner without any regard of Bulla Cœnæ, or of so many other vain allegations of these men; that would make the world believe it vnlawfull for seculer Princes to make ecclesiastical lawes by their own sole authority.*

Truly Mr. Walsh, I haue endeuored to know the truth of those two Cardinals, *Bellarmin*, and *Baronius*; and do find, they were both, holy humble men, so farr from being hir'd by the Court of Rome, that neither of them could be persuaded by it to accept of more for their maintenance, than what was absolutely necessary for their dignity. They liued and dyed in the list of the poor Cardinals; both were named Cardinalls against their will: both industriously sought to make themselues vncapable of the Popedom. Twenty dayes did Baronius resist in the Conclaue the offers and importunities of the Cardinals his friends, who were able and resolued to make him Pope, vntill at length he perswaded them to choose Leo 11. Both these Cardinals virtues are so conspicuous, that many preis for their Canonization, and its believed it will be obtain'd, God working Miracles to testify that they deserue it. This is the truth, Mr. Walsh, and the world blames you very much for calling such men Hirelings, Impostors &c. What shall your friends say to excuse you when they heare you call'd an ignorant spitefull heretik, for calumniating such holy men as these? Som who obserue your actions, say, you are hired to write these calumnies, and that you haue chosen rather so base and mercenary a way to damn your self and others, than to liue quiet, and serue God in your Cell, according to your rule and profession. Good God, Mr. Walsh; is this possible? Can you sell your own soul and the reputation of Saints for such paltrey stuff, and at so low

a rate

a rate as 200. per an. If this be true, you are vnhappy; but Gods mercy expects your repentance, for which we your friends can but pray.

Others think you despair not by your litle bookes, and this great Volume to gain the fauor of temporal Soueraings. I can not believe they will (by your perſuaſion) degenerat from the example of their renown'd Predeceſſors, and particularly from that of Conſtantin the great, who was ſo far from making laws for eccleſiaſtical matters or perſons, or medling with matters of Faith, that his saying and maxim was *a* (ſpeaking to the Bishops) *Vos Dij eſtis a ſummo Deo conſtituti, æquum non eſt, vt homo iudicet Deos*; I do not think I ſay Mr. Walsh, that Chriſtian Princes will degenerat from this example, (applauded by all the world when Chriſtianity was in its primitiue purity) to follow that of the Emperor *Iuſtinian*, when he fell from the Faith of Chriſt. Would it not be rashneſs both in Soueraigns and Subiects to prefert your bare teſtimony (who are (to my griefe) reported to be the greateſt lyar and Impoſtor in the world) before the ioint teſtimony of all orthodox writers, and the practiſe of the whole Roman Catholik Church, euer ſince it began to florish vnder Conſtantin the great? Many except againſt your ſtile as well as againſt the matter: You excuſe (page 43. of your Preface) *the meanneſs, or rather ſadneſs of your ſtile all along your book, --- you took no care (you ſay) of the language, though you took enough of the matter.* In my opinion you are more faulty in the choice of your matter, than in your expreſſion of it. But you thought perhaps, the matter was ſo good, and neceſſary for the Saluation of ſouls, that you *b enlarged often, and repeated the ſame things not ſeldom where you needed not, were your deſign to write only for*

*a* Rufinus lib. 10. hiſt. cap. 2. S. Gregor. lib. 4. epiſt. 45.
*b* Ibidem pag. 43.

*for the learned, or those of quick apprehension. But seing those you intended chiefly to speak unto, were the Roman Catholik Clergy of Ireland, whereof very few are great Clerks, you chose that manner of writing for their sake, that the meaneſt of them might understand whatsoeuer you would be at.* I am sory to heare this Mr. Walsh; will you disgrace your own nation? One of them spoke thus to me of you. How comes none of the Roman Catholik Clergy of Ireland to haue as quick an apprehension, and as much learning, as Peter Walsh their Countreyman, and one who spent his time more idely than most of them? Is it because his forwardness in promoting protestancy against his conscience, and his importuning great men to be made an instrument of sowing dissention, and diuiding Roman Catholiks by his Remonstrance, hath gain'd him a litle credit and countenance in Court, therfore he must be so learned and loyal, as to teach not only the Irish Catholik Clergy, but the whole Catholik Church their duty (as if they were ignorant of it) to God and Cesar? Whence had he all this learning? Did his teaching a yeare or two Philosophy, and half a yeare, or therabouts Diuinity in Kilkenny, to half a dozen Scholars, make him an Oecumenical master, and adorn him with so extraordinary knowledge, both Diuine and human, as to instruct not only the dull Clergy of Ireland, but the acutest wits of France, Spain, and Italy? The man was so sensible of the aspersion you cast vpon his, and your own Countreymen, that I durst not excuse you; and indeed you spoke inconsideratly; for its well known to most of the famous Vniuersities of Europe, that as Irish men haue bin antiently their first Founders, so they haue bin of late their chiefest Professors and greatest Ornament. Your self might haue known, or at least heard of Richard *Waddin*, the Augustin in *Conimbria*, of Iames *Arthur* the Dominican in *Alcala*, *Sala-*

*manca*

*manca*, and *Conimbria*; of *Holiwood* in Padua, and Muſſipont: of Luke *Wadding* and Richard *Lynch* in Salamanca: of Peter *wadding* in Prague, all Jeſuits: of many famous Doctors of *Sorbon* in Paris: of your own Friars *Hicky*, *Canel*, *Lombard*, and Luke *Waddin*, in Rome. Of the Ieſuit Thomas *Talbot* (aliàs *de Leon*) in *Granada*, the Oracle of all Spain, not only for his profoundneſs in Diuinity, but alſo for the vaſt extent of his knowledge in other ſciences and languages. You might haue knowen the eminent Doctor of Bologna, Riredan of Toloſa, not to ſpeake of other famous Phyſitians, who though not Profeſſors, yet Practioners ſo farr aboue the common ſort, as Fenell Fogotty, O Meara &c. That they may be recorded to poſterity for patterns of ſafe and ſucceſſfull preſcriptions as others are for printed bookes. Theſe and others, though all dead (the two laſt only excepted) yet are a freſh and euerlaſting euidence againſt your imputing dulneſs of apprehenſion, and ignorance, to the Irish Clergy, and nation. I could name (ſaid an other) four of the Irish Bishops, yet liuing, and many of the inferior Clergy (eſpecialy Regulars) who taught with great applauſe in foreign and famous Vniuerſities both Diuinity and Philoſophy. Without doubt they take ill that a petty friar should pretend to teach them their duty either to God or the King. Why did he not confute them in the Congregation of Dublin an. 1666. when he had the Lord Lieutenants fauor to countenance his doctrin, and fright them into his opinions? Why did not he anſwer then the Prolocutor (Bishop *Lynch*) and Father Nicholas *Nettervilles* reaſons? Why did he not accept of Father Iohn *Talbots* offer, to shew, in diuers particulars, Frier *Redmund Caroms* groſs inexcuſable falſifications in his *Remonſtrantia Hibernorum*, and in his leſſer libel intituled *Loyalty aſſerted*? Why did he

not

not anſwer the obiections and reaſons of many others as learned men as theſe, who confounded him and his errors in that Congregation? Then was the time to vindicat his doctrin and Remonſtrance; but if now after 6. years ſtudy, *Walsh* his volum of that ſubiect is a *miſance* to the Academies, a bundell of errors rak't out of the aſhes of burnt heretical bookes, how wat it poſſible for him to ſpeake then any thing but hereſies and nonſenſe? This your Countrey men. What could I anſwer to this?

But 'tis wors yet. He gaue me the enſuing writing, wherin he vndertakes to shew, euen to yourſelf, that thoſe of the Iriſh Clergy you ſo much vndervalue, had, and haue ſtill the better of you, not only in wit, but in learning, euen in this controuerſy, after your 6. years ſtudy of this matter. Let vs firſt of all (ſaith he) ſtate it right. You pretend that the Supremacy of temporal Soueraings, doth not only giue them power to make eccleſiaſtical lawes, euen in matters of Faith (as appears by your foreſaid own words, ſpeaking of Iuſtinian the Emperor) but that the ſpiritual authority of the Church, can not warrant its punishing by corporal penalties ſuch an irregular Friar as you are thought to be. And to make this your *Tenet* more plauſible, you would fain inferr from the coerciue power in the Church of whipping ſuch a fellow as you are, a coerciue power to dethrone Princes; as if forſooth they could not ſit ſecurely, nor be at eaſe in their thrones, if you ſhould be diſciplin'd. Mr. Walsh the Soueraignty of Princes is ſo ſacred a thing, that I dare not medle with it, and am forbid to write of that ſubiect, as all others are; who liue in France; (the man is a Graduate of Sorbon.) But you know that Bellarmin himſelf confeſſeth, Princes can not be depoſed for bare hereſy, though Popes may. Their temporal iuriſdiction can

not

not be queſtion'd for their errors. How then can you inferr that if the Church may punish and whip you for hereſy, it may alſo depoſe Kings for the ſame? Therfore I hope it may be diſcuſſed without conſequence or offence.

## ANIMAD: 4.

*Whether it be hereſy or Treaſon to maintain, that the Superiors of the Franciſcan Order (by virtue of the ſpiritual power which they haue from the Pope of gouerning their Friars) may command Friar Peter Walsh to be whipt againſt his own will, for miſdemeanors?*

BE not angry Mr. Walsh, vntill you heare me out. It is no diſgrace for a Religious man to be corrected by his Prouincial or General; neither is it the firſt time that a Friar hath bin whipt, and I am ſure none euer deſerued it better than you do. But let us ſee, what can you ſay for your not being whipt againſt your will for miſdemeanors; we will now ſuppoſe there are ſom and ſhall be proued time enough: My ſelf and others of the Irish Clergy obiected againſt this your main *Tenet*, (viz. *that no corporal punishment may be inflicted by virtue of a ſpiritual power*) the general practiſe of the whole Catholik Church, and all Religious Orders, which not only put from Maſs, and depriue of the ſuffrages of the faithfull, ſuch Apoſtats, as they excommunicat, but alſo forbid them any commerce, and conuerſation with

to hers

others, nay command them to be whipt, and impriſon'd, when hands can be layd on them. To this obiection you anſwer (page 79. ſect. 33.) thus. *I take in the firſt place their allegation of the Faithfull being whipt, and commanded to vndergoe auſtere pennances, to be vnconſiſtent.* Your reaſon Mr. Walsh? Becauſe *euery Ghoſtly Father may in ſom caſes enioyn his Penitent ſuch punishments; and by virtue of his meer ſpiritual power may do ſo; but can inflict none either by himſelf, or by an other, if the penitent will be refractory. And not only the Pope, not only the Biſhop, but euery inferior Prieſt may in foro confeſſionali, enioyn his penitent, euen a King or Emperor, whatsoeuer is iudged neceſſary for his eternal Saluation: and conſequently in ſom caſes a depoſition of themſelues from their whole temporal eſtates, Kingdoms or Empires, as in that of a tyrannical and manifeſt vſurpation, and of neceſſary reſtitution; the true and legal heire ſurviuing, and known, and poſſible to be admitted without ſubuerſion of the ſtate or people; much more where it may be auaileable to the ſupport of both. Yet I hope the Author of this Queric, and reaſons for the affirmatiue, will not ſay that euery ſuch Ghoſtly Father can proceed to execution, whether their penitents will or not. Or can by force of Arms or other corporal means diueſt them reſpectiuely of their ill gotten goods, Eſtates, Kingdoms, Empires, though only to put the lawfull proprietors in poſſeſſion therof.*

Mr. Walsh, the dulneſs and ignorance which you imputed to the Irish Clergy, muſt be retorted vpon yourſelf in this diſpute. Are you ſo short ſighted, as not to diſcern the vaſt difference there is between the ſpiritual power of a ghoſtly Father *in foro confeſſionali*, (as you call it) and the ſpiritual power of a Biſhop in his Dioceſs, or of your General in his Order, as they are Paſtors, and Iudges *in foro externo*? The one is exerciſed and extended no further than to abſolue and punish priuatly a penitent, who is his own accuſer, and

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coms with a perfect ſubmiſſion and reſignation to any penance or penalty the Confeſſor ſhall think fit to giue. If the penitent coms not with this preparation, there is no power in the Confeſſor to abſolue him, or to giue him a penance. But the ſpiritual power, and authority of the Biſhops, and Generals of Orders, as ſuch, is not only to abſolue priuatly one who ſubmits voluntarily, and confeſſeth his frailties and faults of his own accord; but to punish and correct publikly ſuch as will not ſubmit voluntarily to any penance, nor confeſs their faults, but rather maintain their errors with obſtinacy. Theſe can not be punished corporaly *in foro externo* by a ſpiritual Iudge, vntill their ſin and perverſneſs, be proued by cleer euidence of lawfull witneſſes. So that it is a quite different power from that of a Confeſſor. If this obſtinacy therfore be not checkt and corrected by temporal and corporal penalties, independently of the voluntary acceptation of the offender, it will encourage (and corrupt) others to the like inſolency; and deſtroy the whole Flock and the whole Order. Therfore they who are to ouerſee the Church, or flock, and a religious order, and to giue a ſtrict account for the ſouls committed to their charge, muſt haue annexed to their correctiue power, not only that of applying ſpiritual Cenſures, which vpon obſtinat and incredulous minds work litle or nothing (as appears in your ſelf Mr. Walſh) but alſo corporal puniſhments; that *Virga ferrea*, wherof Dauid propheciſd *Pſal.* 2. That therwith Chriſt ſhould gouern his inheritance, that is, the Church. *Dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam terminos terræ, Reges eos in virga ferrea.* That iron rod wherwith S. Paul threatned the Corinthians, *Vultis vt in virga ferrea veniam ad vos?* And wherwith he punished the inceſtuous Corinthian, and deliuered him ouer to Sathan, not only by Excommunication, but to

be corporaly tormented, as the Expositors commonly vnderstand those words *in interitum carnis*, 1. Cor. 4. That iron rod, Mr. Walsh, wherof it is said Prouerb. 13. *Qui parcit virgæ, odit filium. He who spares the rod, hates the child.* Can you imagin, that Christ our Sauior doth hate his children, or that he would not leaue a rod in his Church, to chastie them with corporal punishments, when vice and passion hath rendred them insensible of all spiritual admonitions and censures? If according to Scripture, *Vexatio dat intellectum*, why should you think that Christ would forbid his Church to vere by corporal punishments those souls, which are not tronbled or moued at spiritual ones? If corporal punishments or torments be proportionable or apt to punish, correct, deterr, and amend delinquents in the Common-wealth, why not also in the Church? would Christ haue his Church wors gouern'd, or more destitute of proportionable means to gouern, than a Commonwealth?

Do you grant Mr. Walsh, that the Church of Christ ought not to be destitute of means sufficient to compass its ends? Do you grant one of the ends of the same Church is, to conuert the most incredulous and obstinat sinners? Can you deny there are many sinners, so incredulous and obstinat, that no spiritual admonitions or Censures do them good. This you can not deny, for it is most euident in your self; how often haue you bin admonish'd, how often excommunicated by your lawfull Superiors, for printing heretical, and non sensical bookes, and for intermedling in Church and state affairs, contrary to your profession, and without any commission or capacity for such employments? If you do not see this, you are the only person that doth not see it, and therfore your not seing, or at least not believing, it, demonstrats you are incredulous and obstinat

ſinat. This ſuppoſed, will not you acknowledge that this incredulity and obſtinacy of yours (which all the world doth iudge to be grounded vpon pride, and paſſion, may be leſſen'd, and reclaim'd by ſhutting you vp in a cell, giuing you ſpare diet, keeping you from ill company, that flatter and debauch you, and whipping you once or twice a day? I wiſh you would try it. The Scripture tells you, *Virga & correptio tribuunt ſapientiam.* Proverb. 29. Theſe corporal vexations queſtionleſs would work more vpon you, than the ſpiritual Cenſures haue don; for I doubt not but that Gods grace, by means of theſe helps, would make you reflect vpon your ſelf, and giue you vnderſtanding to ſee how ridiculous preſumption it is in an inconſiderable half-witted, and not ſo much as half learned petty friar, to take vpon himſelf to teach the whole, or the moſt conſiderable part of the Catholik Church, Faith and Loyalty, as if they had err'd in both for theſe 600. laſt years, and hath the impudence to print that all the Catholik Biſhops now liuing are either Traytors to their Soueraigns, or periur'd to the Pope.

Now, Mr. Walsh, let's ſee, which of the two doctrins is deſtructiue to Soueraigns, yours or that of the Catholik Church? You ſtate the caſe in an vſurper, or Rebel againſt his lawfull King. He coms to confeſſion; the Confeſſarius enioyns him to reſtore the Kingdom to the right Souerain. He will not. I hope, ſay you, (pag. 79.) the Author of this Querie will not ſay, that ,euery ſuch Ghoſtly Father can proceed to execution ,whether the penitent will or no: or can by force of ,Arms, or other corporal means, deueſt them reſpec-,tiuely of their ill gotten goods, Kingdoms, &c. And from this priuat and penitential power of a Confeſſarius, you inferr, that neither Biſhops nor Pope can in conſcience ſerue their Soueraign, as not being allowed by

God to proceed by force of Arms, or other corporal means against vsurpers and Rebells, *though their design be no other than to put the lawfull Proprietor in possession.*

Mr Walsh, see how heretical and destructiue your doctrin is. Suppose a thing which hath happened, and may happen very often. Suppose, I say, an vsurper or Rebell will not go to confession, or if he doth, will not restore the vsurp't Kingdom or Prouince to his lawfull Soueraign according to his Confessarius his command. Hervpon the Bishops of that Kingdom or Prouince, according to their duty, excommunicat the Tyrant, or Rebell for his publik sin, and contumacy in keeping out of his Kingdom the lawfull King. He contemns their Censures. Let me ask you this question. Do the Bishops sin in raising (of their own accord, and as Bishops) an Army against the Tyrant or Rebell, only to put their lawfull King in possession? Answer M. Walsh. Do they sin, I say, in doing this duty? would the Pope sin, if (as Pope) he had don the same? would *Innocent* 10. haue sin'd, if he helpt to raise an Army in defence of the late King, or for the restauration of the present against that vsurper Cromuell? would other Popes haue sinn'd in doing the same, in prosecution of their Spiritual Censures (in case these had not seru'd their turn) against the Barons, when they excommunicated them for their rebellion against King Iohn, or King Henry the third? Is the whole Catholik Church guilty of heresy and impiety for maintaining this doctrin? Speake out Mr. Walsh, or at least retract for shame this wicked destructiue principle; and accuse not the Church of God, as asserting in itself a power preiudicial to Soueraigns; that power, I say, which hath been so often applied, and of its own nature is so applicable to their safety and seruice. Do not follow *Blacklow's* heretical principles, whom you (page 43. 1. p.) term learn

*learned Priest of the Roman Communion, though much (for most of his bookes) censur'd at Rome.* They are censured all, and censured as Arch heretical. And one of them (*obedience and Gouernment*) is censur'd for this very doctrin of yours; viz. That Subiects sin if they endeauor to restore their dispossest and exiled lawfull Soueraign. And this *Blaklow* (after all this) you and the *Blakloistes* call a *learned Catholik Priest.* Do you imagin that any Catholik or protestant Soueraign will permit you (or a *Chapter* and Clergy that hold such an Author to be a Catholik, and of *eminent learning*) to liue in their Dominions, and instruct their Subiects? Retire, retire to your Conuent good Father Walsh, obey your Superiors; retract your heretical doctrin so inconsistent with the safety of lawfull Soueraigns; submit to the corporal punishment your General will inflict vpon you, when you are absolued from so many spiritual Censures, you haue incurr'd; busy your-self no longer with Church or state affairs, seing you are not fit for either; and are so ignorant, that pretending to fauor the Soueraignty of Princes, you make it vnlawfull for Bishops to serue them; and accuse the Church of heresy for claiming a power to correct with corporal punishments you, and such Friars as you are.

## ANIMAD: 5.

*Whether the Roman Catholik Church hath fallen into hereſy, or hathert'd enormouſly, theſe laſt 600. years for contradicting Friar Peter Walsh his doctrin of a ſpiritual ſupremacy in temporal Soueraigns; and whether all the Roman Catholik Bishops of all the world haue bin for the ſame 600. years, or as leaſt are in this laſt Century, either Traytors to their Soueraigns, or periur'd to the Pope, for taking the ancient and vſual oath before Epiſcopal Conſecration?*

IT S euident Mr. Walsh by your own words quoted in the firſt and ſecond Animaduerſion, that one of the enormous errors, wherwith you charge the Church of God for theſe laſt 600. years, is, that the 80. Popes, the innumerable writers, and all the Bishops therof, deny'd to temporal Soueraigns that Supremacy which is attributed in the English oath of Supremacy, and a Legiſlatiue power of making lawes, in eccleſiaſtical matters, euen of Faith. We haue alſo quoted theſe your words of the page 40. n. 3. in your Preface to the Reader, *If the truth were known; it would be found that Baronius, and the reſt following him, were willing to make vſe of any malicious vngrounded fictions whatſoeuer againſt Iuſtinian the Emperor &c. by reaſon his Lawes in eccleſiaſtical matters, euen thoſe of Faith, are a perpetual eyſore to them; becauſe theſe Lawes are a precedent to all other good Princes, to gouern their own reſpective Churches*

*Churches in the like manner, without any regard of Bulla Cœnæ, or of so many other vain allegations of those men, that would make the world believe it unlawfull for Secular Princes to make ecclesiastical lawes by their own sole authority for the government of the Church, &c.*

To reform therfore this so long erroneus Church, and to restore to Secular Princes that spiritual iurisdiction, which is giuen them in the oath of Supremacy, or a legislatiue power of making ecclesiastical lawes, euen in matters of Faith, by their own sole authority, you *Friar Walsh*, haue found out a Remonstrance, wherin all this power and right is asserted and (as you say) ought to be taken by all loyall Subiects; especialy the Bishops, who renounce their allegiance by this ensuing oath to the Pope before their consecration, which you set down in latin and I translate into inglish.

*The Oath wherby (according to Friar Walsh) all Bishops are made Traytors. pag. 19 Dedic.*

IN. Elect of the Church N. from this hour forward will be faithfull and obedient to S. Peter the Apostle, and to the holy Roman Church, and to our Lord Pope N. as also to his Successors. I will not be in counsel, consent or fact, that they may loose life or limb, or be imprisoned, or violent hands laid vpon them in any manner or any iniury don to them vpon any color whatsoeuer. The Counsell wherwith they will trust me by themselues, their Nuncios, or letters, I will not reueal to their preiudice. The Roman Papacy, and royalties of Saint Peter I shall help to retain and defend, *Salvo meo Ordine*, against all men. I will treat honourably the Legat of the see Apostolik, as he passeth by, and returns, and shall help him in his necessities, I shall endeauor to conserue, defend, increase and

promote the rights, honors, priuileges, and authority of the holy Roman Church, of our Lord the Pope, and of his Succeſſors. I will not be in counſell, fact, or treaty wherin are plotted any ſiniſter or preiudicial things, againſt the Lord Pope or the Roman Church. And if I know of any ſuch plots againſt them, I will endeauor to hinder them to the beſt of my power, as alſo diſcouer them as ſoon as I can, to the Pope himſelf, or to ſom other that may giue him notice therof. I ſhall obſerue, and cauſe to be obſerued to the vttermoſt of my power, the rules of the holy Fathers, the Decrees, Ordinations, or diſpoſitions, reſeruations, prouiſions, and Apoſtolik Mandats. I ſhall impugn and proſecute to my power Heretiks, Schiſmatiks and Rebells to our ſame Lord, or his Succeſſors. I will com to the Synod when I am call'd, if I be not hindred by a canonical impediment. I will perſonaly viſit *limina Apoſtolorum* euery three years, and render an account to the Lord our Pope, and his Succeſſors of my paſtoral duty, and of all things belonging to the ſtate of my Church, and of the diſciplin of Clergy and people, and of the ſouls committed to my charge, and ſhall humbly receiue, and diligently execute the Apoſtolik commands. If I be lawfully hinderd; or detain'd, I will fulfill all the a foreſaid things by one of my Chapter, or ſom other, or others, conſtituted in Eccleſiaſtical dignity, or benefice; or for want of ſuch, by ſom Prieſt of my Diocels; or for want of ſuch; by ſom other Prieſt ſecular or regular of approued virtue and religion, who ſhall be fully inſtructed of all the aforeſaid things. I will certify likewiſe of the impediment I haue by lawfull proofs, which muſt be ſent by the aforeſaid Meſſenger to ſom Cardinal to propoſe it in the Congregation of the holy Councel. I ſhall not without conſulting the Pope, ſell, beſtow, pawn, or infeu'd,

or

or in any wise alienat, euen with consent of my Chapter, the possessions which belong to my Table. And if I do alienat any thing, I am content to incurr the penalties which are contain'd in a constitution made to that purpose.

So help me God, and these holy Ghospells.
Then the Consecrator answers, Deo gratias.

For my part, Mr. Walsh, I can not find any Treason in this oath, it contrains but such general tyes and words as are vsual in other oathes of obedience, and are restraind to a spiritual subiection, and superiority in Ecclesiastical matters, and with a clause *Saluo Ordine meo*, which you confess King Henry 2. so much excepted against in the oath S. Thomas of Canterbury, and the other Bishops were to take at *Clarendon* to his Majesty as their temporal Soueraign. But you say its no wonder the Irish Archbishops and Bishops were so disloyal at waterford an. 1646. in reiecting the peace &c. because they took this *oath to the Pope, and none of them took the oath of Supremacy or alleigance to the King. We know* (say you page 20. of your Dedicatory speaking of all Bishops) *they must be periur'd to the Pope, if they proue faithfull to the King. Whether so, or no, to God's iudge you. I am sure if they were not Traytors in taking the forsaid oath to his Holines, they were at least Renounters of their alleigance to his Majesty, and of their obedience also to the Catholik Church.*

To accuse all Bishops, and by consequence the Representatiue Roman Catholik Church, or (which is all one) its supreme Pastor together with all the other Bishops of the said Communion, of holding and swearing the lawfullness of Treason, and other enormous errors, euen but for one year, is iudg'd by General Councells,

Councells, and all Roman Catholiks, a great hereſy. What then ſhall we ſay of you, Mr. Walsh who maintains they haue bin in that deſperat condition and hereſy theſe 600. a laſt years and that they took no notice of the loud cryes of many thouſands moſt learned godly Prelats, Prieſts, and Doctors, beſides Laiks, putting all thoſe Popes, and all thoſe traiterous or periur'd Biſhops in mind of *their falſe, wicked, impious, heretical, unchriſtian, and plainly deſtructiue Tenets.* But firſt Mr Walsh, let me aſk you, if all the Biſhops take the foreſaid oath (and its certain they do, and haue taken it for many hundred years) how can any part of them be moſt, learned zealous, and moſt godly Prelats? Can heretiks, Traitors, and impious Biſhops be moſt zealous, and godly men? why did you not name at leaſt one of thoſe godly Prelats, or writers, that cry'd down the Popes and Biſhops as holding impious, heretical and deſtructiue principles euer ſince Pope Gregory 7? You name none but *Blaklow*, the two *Barclayes* (both lay men) and the ableſt of them but a Romantik Poet, one *Preſton*, (alias widdington) hired by Abbots of Canterbury, to write againſt the Pope, and make a ſchiſm in the Roman Church; *Redmund Caron*, and your-ſelf, not ſo much hired, as intruding your-ſelues, and preſſing ſtate Miniſters to hire you, for the ſame ends. Are theſe your thouſands of moſt learned, zealous, godly Prelats, Prieſts and Laiks? Though bad theſe men be, I do not find that any of them doth aſſert ſo cleerly the oath of ſupremacy as you do, or ſay, that all the Roman Catholik Biſhops, who take the vſual oath at their conſecrations, are Traitors or periur'd. What a pretty repreſentatiue Church you make vp of ſuch Biſhops? But ſuppoſe Mr. Walsh, there had bin in euery Century theſe 600. laſt years, or ſince Gregory 7. thouſannds of ſuch

a Dedic. pag. 13.

of ſuch as theſe, or as your-ſelf, that cry'd down ſom principles and practiſes of the Roman Catholik Church as impious and heretical, and all the Bishops therof as Traitors. What then? All pious and prudent Roman Catholiks would value ſuch men no more than they do you, or ſo many curſt Currs barking at the moon and ſtarrs. *Preſton* I did not know; ſom who knew him, ſay, he repented his folly, and was very much aſhamed of hauing bin ſo egregiouſly foold by Archbishop *Abbots*. *Caron* I knew, and ſo did many others, who iudg'd him to be no better than a pleaſant Friar, that had no more ſ'kill in ſquſing out a dolefull tune or *Cronan*, than ſcience or ſincerity in quoting the Authors he wreſts in fauor of thoſe errors, wherin he agrees with you. My ſelf haue ſeen him conuicted of vnexcuſable falſifications by Mr. *Leugar* the late Lord Baltimores Prieſt: and all his defence and Apology was, to ſay with heretical pride and paſſion to that good Prieſt his Confuter, *Go, go your wayes, you litle man.* You haue heard I ſuppoſe of his reply to one D. Pugh a learned man, as I am told; who queſtioning *Caron* for printing contrary doctrins in two bookes, anſwer'd, when he writ one of them, he was in the King of Spains Dominions; but the other he writ in the King of Englands Dominions. This indeed is a ſincere confeſſion and declaration of the genious and practiſe of your new remonſtrant Church, and of your ſelf M. Walsh, in particular, as ſhall be now proued.

Jo. Britton

ANIMAD: 6.

# ANIMADVERSION 6.

## *Of Friar Walsh his Remonſtrant Church. Which principles be treaſonable and impious; thoſe of Friar Walsh, or thoſe of the Roman Catholik Church for theſe laſt 600. years?*

MR. Walsh, you charge the Roman Catholik Popes and Bishops euer ſince Pope Gregory 7. with treaſonable and impious principles and practiſes. Let vs compare yours with theirs, that ſo the truth may appear. You are Pope of this new Remonſtrant Church, which you confeſs, had (euen in its prime) but fixty nine Church men in all the world. I believe they are your Cardinals, you haue three caps yet to beſtow; the Cardinals you know are 72. Its good policy to keep ſom places vacant. But where are your Bishops and parish Prieſts? Muſt your Clergy be compos'd only of Cardinals? Nay where are your sheep, your flocks, Mr. Walsh; you name, but 97. Laiks, which number can not afford two Parishioners to each Paſtor. This is indeed a very litle flock *puſillus grex*; but great, I hope, in virtue and merit. Well! we will not ſay any thing againſt their perſons, but we will ſet down the fundamental principles, wherby you diſtinguish this bleſſed flock from that of the Roman Catholik Church, which you call *Papalin, puritan papiſt, popish recuſant* &c.

Your 1. principle is, that the english oath of ſupremacy may be[a] lawfully taken by all Roman Catholiks; nay

[a] Page 16. of the Dedicatory.

may that they commit a sin of *rashnes* and *obstinacy* in refusing it. You know Mr. Walsh, all rashnes and obstinacy is a sin.

2. *a* That temporal Soueraigns may lawfully make lawes in eccleſiaſtical matters, euen of Faith, by their own sole authority.

3. That for theſe 600. *b* laſt years the Roman Catholik Church hath err'd enormouſly, for gainſaying theſe principles of yours.

4. *c* That Roman Catholik Authors hold and maintain, general Councells are not infallible in defining matters of Faith or doctrin. Do you hold ſuch Authors to be Roman Catholik Mr. Walsh? If you do your are not one your-ſelf.

5. *d* That all the Roman Catholik Biſhops of the world, for as many hundred years as they haue taken the vſual oath before their conſecration, haue bin, and are now, either Traitors, or periur'd perſons for taking it. So that for all this time all general Councels were compos'd wholy of Traitors, or periur'd perſons.

6. That Popes as Popes, and Biſhops, as Biſhops, *e* can not in conſcience contribute or concurr (by raiſing Troops, or any other temporal wayes) to defend the liues or rights of their lawfull ſoueraigns againſt Rebells; or endeauor to reſtore them to their Kingdoms and Dominions, if poſſeſs'd by vſurpers and Tyrants.

7. That the ſupreme ſecular Princes can not grant to Clergy *f* men (their ſubiects) an exemption from the ſupreme

*a* In the Pref. pag. 40. Pref. pag. 49 *b* Dedic. page 13.
*c* Per. Walſh ſayes pag. 75. And yet I muſt tell my Aduerſaries, that ſuch Catholik Diuines as hold the abſolute fallibility of general Councels, euen I mean in points of faith think they can ſay enough for themſelues &c. *d* Pag. 20. Dedic.
*e* Hiſtory 1. p. ſect. 33. page 79 *f* 1. part. of the 1. Treatiſe pag 417. fin.

ſupreme ſecular iudicature, or from their ſupreme coercíue power. Whence muſt follow, that all Chriſtian Princes, haue ſin'd in doing ſo, and the whole Catholik Church err'd in commanding their piety for granting thoſe immunities.

8. That *a* no ſpiritual power, as ſuch, can inflict vpon any ſcore a corporal punishment for any miſdemeanors whatſoeuer, particularly for hereſy. So that the Kings of England by virtue of their ſpiritual ſupremacy can not puniſh hereſies. And as ſupreme heads in temporal affairs, they can as litle. Whence follows that neither as ſpiritual, nor as temporal Heads they can puniſh heretiks. This is good newes for you and the Blakloiſts Mr. Walſh.

9. That neither the Pope nor the *b* Generals of Regular Orders, can inflict any corporal puniſhment vpon their inferior Prieſts or Friars, for the greateſt miſdemeanors, or for writing ſuch follies, as theſe of yours are Mr. Walſh. This alſo may comfort you.

10. That notwithſtanding ſupreme temporal Princes can not in conſcience, or reaſon, *c* exempt Clerks from their ſupreme coerciue power, or Courts of ſecular iudicature, according to your 7. principle, yet God may and hath wrought great Miracles (in the caſe of S. Thomas of Canterbury) to confirm they may ſo exempt them; and by conſequence God, according to your principles, may encourage men to ſin, by miracles.

11. That God may in all like caſes work Miracles to aſſure the Church, *c* that a man who dyes for defending

*a* Page 79. cit. *b* Friar Walsh in his pāg 430. 1. part of the firſt Treatiſe ſaith, *I do my ſelf (as I confeſs I am bound) moſt Religiouſly allow the canonization, veneration and inuocation of Saint Thomas of Canterbury, and all three of him, as of a glorious Martyr too, and notwithſtanding I allow alſo all the miracles reported of him.* *c* Pag 429.

ding the Church immunities, is a Saint, and enjoyes his Diuine sight, notwithstanding those immunities could not be lawfully granted by Princes to the Church, and the man who dyed for maintaining them, dyed maintaining an error.

a 12. One may be inuok't as a Martyr in the Church, (*largely, or not so strictly, yet properly still*) if he dyes *for witnessing, or bearing testimony to a good zeal, and great piety, and excellent conscience in being constant to a cause which one esteems the more iust, and generaly seems the more pious; for all he knows, though it be not an euangelical truth, and though perhaps too, he may be deceiued in the obiective truth* of what he dyes for.

This is your Creed Mr. Walsh, the twelue articles of your Remonstrant Religion. By this last, all Iewes, Turks, and heretiks, that are pious in their own way, and dye for their erroneous Tenets, are properly Martyrs, though not so strictly; and God may work Miracles to confirm the belief of their bliss, piety, and good conscience; and by consequence, all our Christian Miracles signify nothing, as to the proof of the obiective truth of what we believe; they only proue that we mean well in believing the Mysteries of Faith, though false in themselues only such Christian and Catholik Martyrs whose Miracles as were wrought, say you, *at the inuocation of God (by the Saint himself, or by any other) that God might be pleased by working such Miracles b to euidence the iustice of such a cause*, do confirm the truth of the doctrin profess'd by such a Martyr or Maintainer of it. For, if they had bin *wrought so, the case would be cleer enough (as to such who saw those Miracles, or to whose knowledge authentik proofs of them did sufficiently come) that euen the obediente, truth, and iustice of things in such a controuersy, had bin on such a Saint, or Martyr's side. But otherwise wrought,*

a Fiat Walsh his words ibid page 429. b Page 429.

*wrought, they can be no more but Diuine testimonies of his hauing wonderfully or extraordinarily ferued God either in his life or death, or both, whether he was deceiued or no in (om things. And besides, they can be no more, or at least on any rational ground can not be said to be any more, than Diuine testimonies of his being now with God in glory.* Do you say all this Mr Walsh, to make the world beliue, that Turks and Iewes are now with God, or Saints in Gods glory? Or only to proue that the Miracles wrought by God for S. Thomas of Canterbury, may stand very well with hauing no truth or iustice on his side in his known controuerly with King Henry 2. And that the Churches honouring and inuoking him, as a true Martyr for maintaining its immunities, is no argument, that he defended therin iustice or truth; becauſe forsooth neither himself, nor any other did inuoke God to work the Miracles to euidence the truth or iustice of theſe immunities S. Thomas maintain'd against the 16. or 12. lawes or cuſtoms of Henry 2. which were all in order to take away or diminish the Popes external ſpiritual iuriſdiction and ſupremacy, and to aſſert in the King a coerciue power ouer the Clergy.

I pray Mr. Walsh, where do you find it declared neceſſary, that the Myſteries of Chriſtian faith be made credible or confirm'd by a formal or expreſs inuocation of God to work miracles for euery one of them in particular? Chriſt himſelf taught, that Miracles confirm any general doctrin preacht by him who works them; neither doth he put that condition or caution of a particular and formal inuocation of God, without which you pretend the doctrin taught, or ſuffered for, may be falſe. But let that paſs. What more expreſs inuocation or declaration of God, can you deſire for the truth and iuſtice of S. Thomas of Canterbury's doctrin, than that ſo notorious and ſo long depending a

controuerly

controuersy between the Church and state, should suspend all Christendom, there being on the one side a powerfull Monarch, who stood for the pretended right of Kings, on the other but a poor banish't subiect, though a Bishop, to maintain that of the Church? and that this poor man hauing bin murther'd (by flattering Courtiers) for maintaining the Church immunities, God should work so many, and so vndeniable Miracles, at his dead body and Tomb, that you are not only forc't to confess they are true ones, but that King Henry 2. himself acknowledged S. Thomas had the truth and iustice on his side. And therfore to satisfy God and the world, rather for his vniust contest against the Church, than for the Saints murther (which the King neither intended nor desired) that great Monarch did vndergo those corporal punishments, which the Pope (as his spiritual Pastor) commanded him to do; though you say he hath (as spiritual Pastor) no power to inflict vpon your self, as much as a *Disciplin*, like that which the Monks of Canterbury gaue King Henry 2. We haue related the principles of your religion and Remonstrance, out of your own *Alcoran* (your great volum is no better than Mahomet's Alcoran) now let vs see what practises did flow from such principles.

## ANIMADVERSION 7.

### *Of the practises of Friar Walsh his Remonstrant Church.*

IF the Roman Catholik Church of these last 600. years, hath fall'n from the ancient Christian principles, of loyalty due to temporal Princes, as Friar Walsh

pretends ; and all the Roman Catholik Biſhops are Trayrors to their Soueraigns, ( by the oath they take at their conſecration ) we may rather wonder God did not ſend ſooner a holy man to reform theſe enormous errours, than that after ſo long a time, he ſhould at length ſend Saint Peter Walſh to do it, who by his good exam ple, as well as by his learned writings, doth teach Catholik Subiects that allegiance, from which they haue bin withdrawn for theſe ſix laſt Centuries Bleſſed be God, who albeit for our ſins, he deferreth his mercies, yet neuer fails to impart them ſooner than we deſerue. Nor indeed could this age, ſo infamous for murthers and rebellions againſt lawfull Soueraigns, expect ſo Apoſtolik a Reformer, as Peter Walſh hath proued himſelf to be.

You complain Mr. Walſh (page 43 of your Preface to the Reader, as alſo page 50 & ſeqq. ) that F. *Peter Talbot ( the titular Archbiſhop of Dublin, and Ring leader of the Irish Anti Remonſtrants ) hath perſecuted the ſaid Remonſtrants to death, as far as in him lay* ; and that his anſwers to the petition you preſented againſt him, contain'd manifeſt vntruths ; you ſuggeſt alſo that he is thought to be Author of the Dublin Libel, written againſt your *Remonſtrants directly, but withall indirectly, or euen principaly aiming at the moſt Illuſtrious perſon of his Grace the Duke of Ormond.* Though I haue not the honor to be acquainted with that Prelat, yet his being one, and his writing againſt your accuſations in his own defence, made me curious and concern'd ; and hauing inquir'd after the Papers which paſt between you, I obtain'd a ſight of them, as alſo of that which you call the *Dublin libel*, which is term'd by the Author therof, a *Vindication againſt Friar Walsh his Calumnies*, written by a *Paſtor of the Dioceſs of Dublin.*

If all be true, Mr. Walsh, that is ther in alledged againſt

againſt you with particular circumſtances, you are the greateſt Traitor and Rebel that breathes. You are charg'd likewiſe (not by Peter Talbot nor in the anſwer to your petition, nor in the Vindication or Dublin libel) but in another paper a part, of murthering fiue poor Engliſh Soldiers of the gariſon of *Rathoffy* in the County of *Kildare*, at the bridge of *Iohnſton*, in the very beginning of the Iriſh commotion; and that, with ſuch barbarous breach of faith, or at leaſt of the law of armes, and incredible cruelty, that its to be admired, how any, who values the name or bloud of an engliſhman, can ſee you, much leſs profeſs to be your friend, before you cleer your-ſelf of that accuſation.

2. You are charged (in the Vindication) of being a moſt ſeditious Preacher, or ſeducer of the people againſt their allegiance to the King, and the royal authority reſiding in the Marques of Ormond Lord Lieutenant of Ireland, vpon the proclamation of the peace of 1646. you ſeconded one Doctor *Enos*, by approuing his infamous libel againſt the perſon and authority of his Excellency. The drift and matter of the libel was, to diſſuade the people from admitting, or adhearing to that good peace, and from any agreement with the ſaid Marques of Ormond, becauſe forſooth, he deſign'd the Kings ruin, as well as theirs. This calumny *Enos* pretended to proue (and you approued of all, by commending the libel, and the Author in print, in the firſt leaf therof) becauſe his Excellency would not conclude before the yeare 46. any peace with the Iriſh, though he had poſitiue and preſſing commands from the King to do it; but for three or four years delayd it by vnprofitable and ſuſpitious ceſſations, in which time the King was ſubdued, and impriſon'd, and therfore his ſayd Lieutenant might pretend and plead that ſeruice (or at leaſt a neuttrality) to the Parliament, when they

came to be Masters of all. And besides, his Excellency obseruing that the Erle of *Glamorgan* had giuen the Irish full satisfaction in the article of Religion (most insisted vpon by them) the Lord Lieutenant would not condescend therunto, but rather declared against it, imprison'd the Erle in the Castle of Dublin, and therby dispersst 10000. men ready to be shipt at water ford for his Maiesty's relief in England, and ruin'd him by hindering that succor. This was the Subiect of *Enos* and your libel Mr. Walsh; the common sort of the Irish nation believed you and D. *Enos*, and by your means conceiued such hatred against their Countreyman the Duke of Ormond (very popular before that time, for his extraction and good parts) that it could neuer be rooted out of their hearts, nor put out of their heads, but that he hated the royal family and his Countrey. This made his most loyal actions and attempts (if not successfull) be look't vpon as so many plots to ruin the King, and the only subiects then capable of helping him, the Irish. From hence proceeded the Towns refusing to receiue his garisons, from hence the diuisions and diffidencies of the people, and Clergy; from hence the factions of Ormond and Oneal, of old English and old Irish; from hence the Censures and Declarations of the Bishops at Iameston against his grace; from hence all other disorders, wherof you and *Enos* are more guilty than the Bishops, or the common people.

Mr. Walsh, you may as well pretend this repetition and reprehension of your Knauery is writ against the Lord Duke of Ormond, as that the Dublin libel *aymed at the most Illustrious Person of his Grace*. But I assure you, I honor and loue my Lord Duke of Ormond and his family much more than you do. And if you had had any respect for his Grace, you would not pin yourself vpon him; nor abuse the generosity of so noble and discerning

diſcerning a perſon, who would eaſily perceiue (if he had heard what others know) how ill Engliſhmen muſt take his protecting and countenancing a ſuſpected Murtherer of innocent Engliſh, and one who by the great hand he had in reiecting the peace of 46. and therby vnſetling and diuiding Ireland, concurr'd very much to the Murther of the late King. This countenancing of you is the greateſt fault I think can be found in my Lord Duke of Ormond. There is not any who conſiders his deſcent, and how his intereſt can not be ſeparated from that of the Crown, will entertain the leaſt ſuſpition againſt his Loyalty; ſom indeed admire how ſo wiſe a man ſhould think, it the intereſt of the Crown, to permit thoſe who fought for it, to be deſtroyd, and diſinherited; and admire his want of memory in not remembring ſo many meriting men, who loſt all for the King, and ſtuck to his Excellency, as the Kings Lieutenant, in all his misfortunes. He hath forgot, they ſay, euen thoſe few, wherof the Act of Parliament puts him in mind by ſpecial name, and therfore are call'd the *Nominees*. But ſeing his neereſt relations complain, that they alſo are forgot, we muſt not accuſe him of any thing but want of memory; eſpecialy ſince he hath forgot your treaſons, Mr. Walſh, as that of your wreſting the Caſtle of Kilkenny out of the Kings and his own hands, and deliuering it to the *Nuntius*. But to conuince you, and all the world of the veneration I haue for that great Miniſter's loyalty, it is ſufficient that notwithſtanding I haue read D. *Enos* his libel, and your approbation of it, I ſhall ſtill continue to think my Lord Duke of Ormond one of the faithfulleſt Subiects our King hath, and the fitteſt to be employ'd in great affairs, prouided he neuer belieues nor truſts you, when he is ſatisfied that what is generaly reported, and believed of you, is true. Miſtake me not

Mr. Walsh, I would not haue his Grace aduise to put you to death, but would haue you not trouble him, auoyd the occasion, and retire into your Conuent. But I feare you had rather venter hanging, than do that. If you be not guilty, in Gods name make out your innocency. The vindication or Dublin libel sayes, you writ with your own hand that fatal excommunication of the Popes Nuncius, wherby the Castle of Kilkenny (the key then of Ireland) was put into the Nuntius his hands; and that with this *Excommunication* you marcht vp to the Castle gate in your Franciscan habit, and fixt it therupon with the same hand which writ it. What I know certainly is, that this Excommunication writ with your own hand, was deliuer'd to my Lord Iohn Berkley when he was Lord Lieutenant of Ireland, and am confident he hath it still in his custody, as an euidence of your loyalty, and of your being a fit man to preach it to others.

To these three particulars, of the murther of innocent English, of your approuing *Enos* his libel against the Lord Marques of Ormond, and reiecting the peace of 46. and of your wresting from the King, by an Excommunication of your own hand writing, and fixing, the Castle and Citty of Kilkenny (and by consequence the whole Kingdom of Ireland) I expected a cleer and particular answer in this great volume of yours, wherin you answer other obiections of less moment; truly seing you named the *Dublin libel*, me thinks you ought rather to haue confuted it, at least briefly, than spend so much time and paper in quoting the penalties, which the Canon and ciuil Law prescribe against libellers. *For the sake of F. Peter Talbot the titular Archbishop of Dublin* (say you page 51. of your Preface) *and of his Complices, I took the pains to quote these Laws and Canons.* Me thinks, I say, you ought rather *for the sake of Friar Peter Walsh* haue

haue confuted the pretended libel, then haue quoted the Lawes, that punish Libellers; becauſe none can be puniſh't by ſuch Lawes, before it be proued that the writing is a Libel. Indeed, Mr. Walsh, I was much ſurpris'd to ſee you remit Engliſh Readers *a* (for the confutation of theſe accuſations) into your latin *Hibernica*, a book not as yet printed, and when printed, not vnderſtood by the generality of the English nation, which you ought to ſatisfy, and cleer your-ſelf from that horrid aſperſion of Treaſons, and english innocent bloud caſt vpon you; you ſhall ſee how your titular Archbishop of Dublin doth cleer himſelf of what you haue printed to his diſaduantage. I thought fit to giue the publik a view of the letter he writ for that purpoſe to a friend of his, who deſir'd it to ſatisfy himſelf and others.

SIR

I Eſteeme the concern you are pleaſed to haue for my reputation, as much as I do contemn Friar Walsh his calumnies. I ſend you a short and true confutation of them, to ſatisfy your-ſelf, and thoſe friends you ſay are ſo deſirous to ſee it.

As to what he ſayes of my being diſmiſs'd out of the Society, *b* and of his own knowledge of the cauſe therof, and of the perſon that procur'd it, you may belieue him; becauſe he hath moſt reaſon of any body (except my ſelf) to know it, For, when F. Richard *Barton* then Prouincial of England, and his *Socius* F. *Grey*, offerd to me in London very charitably (as from Father General) my choice of Province and College of the Society, to liue and teach in, prouided I would depart ſudenly out of England, I confeſs I was too poſi-



*a* Pag. 50. *b* Pag. 528. & ſeqq.

tiue in reiecting that offer; but they desiring me to take som time to consider of it, I went to Peter Walsh (of whom I had then a good opinion) to be aduised by him, and told him sincerely, that neither desire of liberty, or auersion from regular disciplin inticed me to leaue the Society, wherof I was a member, and might continue, if I would; but that I was in circumstances, wherin I thought I might do God, the King, and all who depended of him, more considerable seruice, than I could in the Society, or euer again would be in my own power, or of any other of my profession. That I only scrupled the promise I had made (as all others do, who are not *profess'd*) of entring into the Society.

He answer'd, that he iudg'd in his conscience I might without any scruple leaue the Society vpon the aforesaid considerations; and as for the promise of entring therunto, that he had power to dispense therin, because it was but *votum simplex*. And I was so simple as to take his word. So that you see I dismis's'd my self, and vpon what score, and by whose approbation. You see also what Kind of man Friar Walsh is, who both in his great English volum, and in his latin epistle to *Harold*, proclaims me an Apostat, and a Traytor to the King, as acting against him in the yeare 59, wheras none knew the contrary better than Walsh himself.

I will briefly tell you the truth of all my Treasons. Vpon *Cromwells* death, the diuisions of his Army, and the submission of his two sons, the Commonwealths party was most like to preuail; a thing the Spanish Minister very much apprehended; whereupon they sent me to London to obserue and obstruct (by their friends) the Commonwealths men design, but would not permit me to acquaint my own King with it, though indeed it was altogether for his interest. This journey

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of mine from Bruſſells to England rais'd a iealouſy in the King and his Miniſters, as alſo in the Caualeers in London, who thought I came in that coniuncture, to further ſom ouertures of peace, which the Commonwealth party had made to the Spanish Miniſters. The Erle of *Clarendon*, who was very angry with me vpon the account of an imaginary Cardinal (I mean of an odd ſtory attributed to his Lordship) continualy inculcated to his Maieſty, the preiudice my negotiation might do his affairs. I ſatisfied as many of the Caualeers in London as I thought I might truſt with a ſecret, and aſſured them my endeauors were, and alwayes should be, to ſerue the King; and that there would be no peace with the Commonwealth party. The ſame I aſſured *Peter Walsh* vpon his telling me he was going then to Bruſſells, and deliuered to him a letter for my Lord of Ormond, wherin I gaue his Excelleney the ſame aſſurances, I did the London Caualeers, adding that a litle time would proue me to be an honeſt man; for that I was then vpon my iourney to the Conferences of the *Pirenées*, where the general peace was to be concluded; wherin I hop't England would not be included, notwithſtanding the Ambaſſy and diligence of Sir *Willian Locart* to haue it comprehended in the Treaty

Arriuing at *Fuenterabra*, I went ſtraight to our Kings Reſidents houſe, and he telling me that he had many aduertiſſements of my ill intentions of obſtructing his Majeſtyes affairs, deſired me to aſſure him of the contrary by my word, which he would take, becauſe he thought I was an honeſt man, and knew that thoſe who writ againſt me to him, had bin formerly (in Flanders) miſtaken, both in my intereſt and intention of ſeruing the King. I ſhewed to the Kings Reſident all my papers, gaue him an account of my deſign, aſſu-

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sed him, that *Don Luis de Haro* would giue me credit (as to my relation of the Kings interest being the only considerable in England) in case *Don Alonso de Cardenas*, and the Marques of *Caracena* (as was generaly feard) should represent it otherwise. He finding the succes did answer my vndertaking, and his own expectation, gaue full satisfaction to the King of my fidelity and endeauors to serue him after that his Maiesty came to Fuenterabia. The same testimony was giuen to his Maiesty by *Don Luis de Haro* himself; and then the King was pleased to receiue me into his former grace and good opinion, as also my Lord of Ormond; who then trusted me with his concerns in the Court of Spain; (a pension promised, but neuer paid, vntill I sent him from Madrid three thousand eight hundred pounds in one Bill, the summe due to him) Notwithstanding that my Lord of *Clarendons* anger did still continue (he neuer forgaue the story of the Cardinal, wherin I had no hand) yet the King (after his happy restauration) was gratiously pleased (against the Lord Chancelors will) to name me one of the Queens Almoniers; but his Lordship, and the Marques of *Sandy* Ambassador of Portugal, found wayes soon after to depriue me of that honor. Heere you haue all my Treasons which Peter Walsh hath disguised and dispersed in print with mysterious words, and malititious reflexions, contrary to his own conscience, and the knowledge of the whole Court.

As to his railing and saying (pag. 530.) that I went to his Chamber in London an. 1644. *to importune him to take off a certain nobleman* (he means my Lord Duke of Ormond) *from hindering* my being made a Bishop; the truth is, I went to Friar Walsh his Chamber; but with greater indifferency than importunity; for I shewed him the letter I had then receiued from the *Inter-Nuntius* of Flanders (as I did to many others) offering me from

from Rome a Biſhoprik; and I remember very well, I told *Peter Walsh*, I valued not the offer ſo much as to accept of it, without my Lord of Ormonds (then Lieutenant of Ireland) approbation; and that I was very indifferent, whether he would allow of ſuch a thing or no. And indeed if I had not bin very indifferent, I would neuer haue made vſe of Friar Walſh his mediation, whoſe deſign then was knowen to be, to hinder all ſuch promotions vntill himſelf had bin named Archbiſhop of Dublin, And his Camerade *Caron* Archbiſhop of Armagh. But I admire Walſh is not aſham'd to touch this paſſage; his Diabolycal enuy, and fooliſh ambition hauing hurried him (immediatly vpon the ſight of my Letter) to my Lord of Ormond, informing him of his fears, that the *Talbots* had a plot to aſſaſinat his Grace, as he had ground to ſuſpect by a word that fell from one of the Brothers, either Thomas or Peter Talbot (he knew not which forſooth) and therfore as his Graces Seruant, he came to aduertiſe him of it; wherupon enſued the impriſonment of three brothers, which gaue occaſion of murmuring to many, and laughter to moſt, to ſee ſuch a noiſe made of what was found to be nothing elſe but the malice and plot of a knauiſh friar, that endeuor'd to deſtroy a whole family, leaſt one of them might lye in his way, or hinder him from that *miter* he look't after. But a man who had Sacrificed the preſeruation of his King and Countrey (by preaching and publiſhing Excommunications againſt the peace of 46.) to the vain hopes of obtaining a Biſhoprik from his maſter the *Nuncius*, would make no ſcruple to haue three brothers put to death for a feign'd conſpiracy againſt the life of a priuy Councellor. What troubled me moſt in this *intrigue*, was the loſs of Sir Robert Talbots Eſtate, and of a conſiderable ſumme for ten years Agency, ſetled by Act of Parliament,

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vpon him, and the other Agents; into which was inserted, I know not how an obscure odd kind of clause of preference of payment in fauor of Mr. *Milo Power* (as if he had bin a mor meriting and suffering Caualeer) before Sir Robert Talbot and others both Agents, and Caualiers. And though euery one knowes *Mr. Milo Power* to be a very worthy gentleman, and pleasant company, its also well knowen, that though his affection to the Kings seruice be as great as any mans, yet the possibility of shewing it, or of losing much for it, was not comparable to the sufferings and seruices of those, who lost the benefit of the Act vpon his account. And indeed Sir Robert Talbot ought to be pitied, because hauing bin employd by the publik, he neglected his own particular concern, meerly out of honor; least it should be thought (as it was reported, but groundlesly, of others) that to secure his own estate he concurr'd to the ruin of his Countrey.

As for Friar Walsh his no less ridiculous than malitious obseruation and Comments vpon the most R. Father *Olina* his letter to me, and my deuotion and respect to him, and the whole Society, I must own to the whole world, I should be as ill a man, and as great a lyar as Walsh himself (and that is the worst can be sayd of any man) if I did not esteem very much, and speake well of the virtue and learning of that Society. Few can speake with more knowledge, and none shall with less partiality. I haue bin in most of their Prouinces of Europe, I haue liued in their most famous Colleges, and taught in som: I neuer was in any College or Community of theirs, where there was not one, or more, of known eminent Sanctity; many of extraordinary virtue, and none, that I knew, vicious; I alwayes found their Superiors charitable and sincere, their Procurators deuout, their Professors humble, though learned; their

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yong masters of humanity, and students of Philosophy, or Diuinity, very chast; and if any gaue the least suspicion of being otherwise, he was presently dismissed. It is my greatest admiration how so great a body, so generaly employ'd, and trusted by the greatest Princes, so conuersant in the world (according to their holy institut) can sauor so litle of it, and liue so innocently as they do; and euen forsake the best part of it (Europe) their many conueniencies, and relations (which are illustrious) and banish themselues to *Asia*, *Afrik*, and *America*, vpon no other account but that of sauing souls. In their Schools they teach not those infamous doctrins, which that foulmouthd Friar *Walsh* aspersseth their Authors with, and sayes I do practise; but are very reserued in deliuering any larger opinion, euen of the most famous writers; for feare men should abuse and misapply their authority. This is the substance of what I alwayes said, and must say, if I will speake truth, of an Order wherin I haue liued many years with great content; and truly so innocently (through Gods grace, and their example) that the greatest sin I can charge my self with, during my abode amongst them, is the resolution I took of leauing them, though (perhaps erroneously) I framed then a iudgement, that the circumstances wherin I found my self, did excuse it from being mortal.

But afterwards reflecting with more maturity and less passion vpon the positiueness of that my resolution, notwithstanding the charitable offers of the Superiors aboue mentioned, as soon as I knew I was design'd to be made Bishop, I offerd to F. General *Oliua*, and F. *Ioseph Simons*, then Prouincial of England, to reenter into the Society; but they (thinking perhaps I could not be of any great seruice, to it, and edified with my sincere resignation of being directed in that

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particular as they iudged beſt for my ſaluation) did of their own accord, forward by fauorable informations, and a better caracter than I deſerued, the promotion which the Court of Rome had deſign'd for me. I hauing notice of this ciuility, could do no leſs than write a letter of thanks to Father General *Oliua*, and he anſwerd me in thoſe, vſual vnſignificant and general terms, wherwith Generals of Regular Orders congratulat new made Prelats; and wherupon Peter Walſh makes very ſilly but malicious reflexions, to perſuade the ſimpler ſort of people, that my promotion was carried on by the Ieſuits, as if it had bin a buiſneſs of great importance for their Order, or as if their Order had bin hugely concern'd in the diſcredit of his ridiculous Remonſtrance, which needed not be diſgrac't otherwiſe than by ſaying it was his.

As for my anſwer to his petition againſt me, preſented to the Councel in England, I could not excuſe anſwering it, hauing bin commanded by the Lord Lieutenant and Councel of Ireland, where I was, to put in my anſwer, which containd nothing but truth; and ſo it appear'd to that honorable Bord, which declared me innocent. It was no other, but that I neuer perſecuted, him nor any of his ſeuen Friars Remonſtrants, in whoſe behalf he petitioned; neither did I, nor could I excommunicat any Regulars, who (by the Roman Canons) are exempted from the *Ordinarys* iuriſdiction; neither indeed did their own regular Superiors puniſh them for ſigning the Remonſtrance, but for cheating the people of money, and for exacting it from the Kings Subiects by virtue of a counterfeit commiſſion from the Pope. I did afterwards tell ſom of the priuy Councellors, and others, that I was ſurpriſed to ſee ſuch criminal perſons countenanc't in preſcribing rules of loyalty to men whoſe families (an well old Iriſh, as old

old english) had for theſe 500. years paſt, ſtuck (according to duty) to the Crown of England, and themſelues had ſuffer'd ſo particularly vpon the ſame account. That as to my own family the Nuncius, and his Dean of *Fermo* endeuored to haue myſelf baniſhe out of Rome, as an *Ormonian*; that Sir Robert Talbots houſes and Tenants were deſtroyd by the *Nuncius* party in Ireland, his command taken from him, himſelf impriſon'd, as hauing bin the only man in Ireland (euen of the Ormonian party) who would not giue his vote in a ſubſequent general Aſſembly for reiecting the peace of 46. notwithſtanding that General *Oneals* Army was at hand, and the Biſhop of *Clogher* enraged at his ſpeeches for the Aſſemblies reaſſuming the ſame peace, which Peter Walſh had ſo diſloyaly cry'd down from pulpit and preſs, by commending ſo ſeaſonably for the Nuncius, and ſo ſeditiouſly againſt the Kings intereſt and ſafety, D. *Enos* his libel againſt that peace, and the proceedings of my Lord of Ormond.

But what is moſt falſely aſſerted by *Peter Walsh* is, that in my anſwer I did giue a touch of the murther he is charged with. I toucht not any ſuch thing, I am ſure I did not intend to be his Accuſer in any cauſe of bloud, and I hindred others from accuſing him, as my Brother *Iohn Talbot* had alſo don; nay I had him aduertiſed of his danger (by a friend of his own) as ſoon as Father *Canenagh*, and Father *Bremingham* atteſted the murther at Caſtleton in preſence of my Lord Dongan, Mr. Charles White of Leixſlip, my ſelf, and others; For, though his barbarous inhuman cruelty (if what is ſaid of him be true) deſerues ten thouſand deaths, yet I would not for all the world concurr to it. The thankes he gaue me for letting him know his danger (to the end he might retire to his Conuent, and do pennance for his ſins) was, to miſinforme the honora-

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ble Houſe of commons and the committée of Religion, by one of the two Mr. Warnhams (commonly known by the name of *Flahertys Varnham*) that I did moſt impudently exerciſe papal iuriſdiction in Ireland, by excommunicating and cenſuring his Majeſties moſt loyal Subiects for ſubſcribing to the Remonſtrance. And though this was known in Ireland to be a fable, yet Mr. *Varnham*, and ſom others of Friar Walſh his friends, auerring it to be very true, I haue ſufferd much vpon that account; and that infamous Friar, though a known Traytor to God and the King, laught in his ſleeue, after abuſing the Parliament with notoriouſly falſe informations; and inſults for hauing bin ſo ſuccesfull in exaſperating the Caualeer party againſt one who endeauored to ſerue many of them in their exile abroad; as ſom of them ſince were pleaſed to teſtify, though too late for my relief, and redreſs of the iniury don to me.

My buiſneſs is not to exaggerat this mans miſdemeanors, but rather to warn him once more of his danger, and aduiſe him not to be ſo publik in London, frequenting great Prelats and Noblemens houſes, vpon whom he muſt needs draw inconueniencies, if he doth not cleer himſelf of treaſons and murthers better then by ſaying in his great engliſh Tome of Iriſh Rapſody, that all theſe accuſations are lyes, or libels of the titular Archbiſhop of Dublin, or of his friends; and then tell his Readers he will vindicat himſelf in his latin Iriſh work. Me thinks he might haue reſerued ſom of his vnneceſſary vncouth ſpeeches, and tedious repetitions, for that work; and in lieu therof cleer himſelf of thoſe foul aſperſions, at leaſt in a *parenteſis*; ſom of his, being long enough to weary any patient Reader, and to iuſtify any honeſt man. This I hope is enough to vindicat me from Peter Walſh his calumnies, which do not much trouble me, it being the greateſt honor of an honeſt

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man, to be raild at by an heretik. I am

Your most obliged Seruant
PETER TALBOT.

Mr. Walsh; I haue bin assured by credible persons, that what this Prelat sayes heer of you and himself, is very true; and that a man wonld be laught at in Ireland (where these things happen'd) if he question'd so notorious matters of fact, wherof there are yet liuing many legal witnesses. This supposed I must needs blame you for printing such lyes to discredit a Bishop, or at least for not prouing what you say of him by more credible arguments than the bare assertion of your-self in your own cause. If you, being but a priuat person, and a petty Friar, say (pag. 51. of your Preface) that the Author of the Dublin libel (for writing against you som pretended vntruths) ought by the ciuil lawes to be put to death; and by *the Canon of Pope Adrian, be stript naked, and whipt with scourges, if he can not proue the truth of the particulars of his libel*; what will the world say of you, for writing manifest vntruths of an Archbishop? Especialy when you can not proue that he is the Author, or that you are iniur'd by that *Dublin libel*, as you call it; and for want of an answer to the particulars therin alleged against you, remit your english Reader to a latin Irish work, not yet compoled, nor euer like to be printed? I am troubled Mr. Walsh, at this malitious folly of yours. But patience. I will now consider how your Remonstrant Church came to fail and fall.

# ANIMADVERSION 8.

## *How the Protestants who had formerly a good opinion of Friar* Walsh *his* Remonstrant *Church, came at length to alter it, and be fully convinc't that both he and his Remonstrant Churchmen are Cheats.*

MR. Walsh, you complain very much (pag. 577. & seq. of the second part of your first long Treatise) that the *Anti Remonstrants notwithstanding their opposition against you, lost nothing either of liberty, or other benefits or favors at home from the Civil Magistrate, from the Lord Lieutenant, or Kings Majesty, or his Court, Council, or Parliament; being equal in all such (for any material thing) to the Remonstrants: and on the other side were sure of all even extraordinary favors &c. from their own Church, and from the Court of Rome abroad, while the Remonstrants were sure of nothing from either, but slight from the one, and extreme persecution from the other. And these five last years, from 1667. to the end of the present year 1672. have given sufficient arguments of both the one and the other. During which time, those poor Remonstrants had nothing to ballance all their sufferings, but the bare satisfaction of conscience, to be slighted so by their friends, and persecuted so by their Enemies, for professing and performing their duty to the King, according to the law of God.*

This is a very sad story Mr. Walsh, but the Dublin libel (as you call it) tells you an other quite contrary; and you know it to be true; nay you giue a hint of it in

in the pag 3. of your Preface to the Catholiks (which needed an other Preface, itſelf being a large book.) There you ſay, that the *Anti-Remonſtrants perſecuted your (holy) Church in a moſt furious manner with all the vileſt arts of malitious Cabals, Conſpiracies, Plots, libels, and an Impoſtor Commiſſary and a forged Commiſſion.* What's that Mr. Walſh? An Impoſtor Commiſſary! A forged Commiſſion! I pray explain yourſelf. Did the Anti Remonſtrants perſecute your Remonſtrance and Church by an Impoſtor Commiſſary and a forged Commiſſion? did the court of Rome, ſend ſuch a perſon, and giue him ſuch a commiſſion? If ſo, he was no Impoſtor. Well: I ſee thoſe Romans are ſtrange men. Is it poſſible they could be ſo ill natur'd as to perſuade a poor Friar to play the Impoſtor? or that he would be perſuaded to play the fool and knaue ſo egregiouſly, meerly to vndermine your Remonſtrant Church? Good God, in what a great miſtake hath the world bin theſe 9. or ten years. Truly Mr. Walſh, 'tis the perſuaſion of all England, Ireland, France, and Italy, that you and the Impoſtor Commiſſary agreed to perſecute the Roman Catholik Clergy; and vnderſtood one an other ſo well, that you combin'd to cheat the Kings Subiects of money, and to eſtabliſh the Remonſtrant Church by virtue of the ſame impoſture, and forged Commiſſion, wherby your viſitators and Collectors raiſed good ſumms for the Commiſſary Apoſtolyks occaſions and expence.

This common perſuaſion ſeems to be well grounded. 1. You could not be ignorant the Commiſſary was an Impoſtor, becauſe he had no other Commiſſion to ſhew for his authority ouer all the Clergy of Ireland, both ſecular and regular, but a copy of the pretended Original; and that ſo litle authentik, that to gain it credit, you got the vnwary Biſhop of *Ardagh* to confirm it as a true one 2. the Commiſſary had no inſtructions;

a thing vnusual and vnheard of in any person authorised with such an employment. But this defect you supplyed, by drawing instructions for his visitators ( which are extant of your own hands writing ) all which tended to the establishment of your Remonstrant Church. And these instructions written with your own hand Mr. Walsh, shall be produced whensoeuer you please. So that if you did not forge the Commission, you drew for the Commissarys Instructions. 3. You knew very well, it was not a likely thing that the Court of Rome would giue so ample a power to an ordinary Friar, ouer Bishops, and all regular Superiors. 4. When the Iesuits made difficulty to submit to your Impostor Commissary, standing vpon the Priuileges of their Order, you reprehended them seuerely, and gaue God thanks that your-self was so deuoted to the Pope, as not to dispute his Commissaries authority, when they, who by a peculiar vow are tyed to obey his Holiness, were refractory; and vpon this, you, and by your example the rest kneeld down, craueing the Impostor Commissaries benediction, and owning his authority. 5. He was wholy directed by you, still in your company; he was your old acquaintance, and of your own Order. How is it then possible, so remarkable an imposture as this, could be conceald from a man so curious and concern'd as you were in this intrigue? Be not so silly Mr. Walsh, as to fancy you can impose vpon the world that you went not halfs in a cheate, your-self marag'd from first to last.

You haue no reason to say that during this time, the *poor Remonstrants had nothing to ballance all their sufferings but the bare satisfaction of conscience to be slighted by their friends and persecuted by their Ennemies, for professing and performing their duty to the King, according to the law of God.* Mr. Walsh, call you suffering, to haue a Commissary

*um plenitudine poteſtatis* at your command? To ſee your deereſt Remonſtrants made his Viſitators and Collectors, taxing and raiſing moneys? and that, with Cenſures and Excommunications againſt ſuch as refuſed or delayd punctual payment? Call you *ſuffering*, to ſee theſe your ſpiritual Children return home to you with money in their purſes, and treat you and your Commiſſary, very ſplendidly at the ſign of the Harp, and Croun in Dublin, almoſt euery night, with good Cheer, dancing, and *Danes*, or Iriſh *Cronans*; eſpecialy that famous *Macquillemore*; which was ſtiled in a letter to Rome, *Cantio barbara & aggreſtis*; and call'd by the Soldiors of the Guards in Dublin (hearing it euery night at midnight) Friar Walſh, and Friar N. ſinging of Pſalmes? Call you *ſuffering* to ſee your graue Remonſtrants dance Giggs and Countrey dances, to recreat your-ſelf and the Commiſſary, who was as ready and nimble at it, as any of his Collectors? but indeed its ſaid, you danc't with a better grace than any of the Company. Call you *ſuffering*, that your Remonſtrants in their viſitations and exactions of money, were ſo well horſt as to run races, and that your Saint N. ſhould excommunicat and purſue the honeſt Prieſt *Philip Draycot*, and cry *hold the* N. becauſe he would not ſubmit to his authority and tax? Call you *ſuffering*, that the reſt of your Collectors ſhould do the like, and make you and the Commiſſary merry with telling ſtories of the frights, they put the ſimple people into, and of the ſumms they extorted from them? None durſt complain of theſe exactions, the Collectors pretending your power and fauor with the gouernment was ſo great, as to wink at theſe your moſt illegal proceedings.

Theſe were your ſufferings and perſecutions Mr. Walſh. But you know perſecution if not ſuffered for *juſtice*, is not meritorious. You ſay your Remonſtrant

Church ſuffered this great perſecution, *for profeſſing and performing their duty to the King, according to the law of God.* I pray is it a duty to the King according to the law of God, to impoſe vpon and leuy from his Subiects money by the Popes authority, either counterfeit or real? We Anti-Remonſtrants maintain the Pope hath no ſuch power nor authority. Your Remonſtrants maintain he hath, as appears by your Excommunications and ſuſpentions yet extant. Is this your duty to the King? Is this according to the law of God? Is this a baſe ſatisfaction of conſcience for profeſſing and performing your duty? Complain not then Mr. Walſh, that you and your Remonſtrant Church was ſlighted by the King, by the Council, by the Parliaments, and Lords Lieutenants. They clearly perceiued ye were but a company of Cheats, that pretended loyalty, and practiſed treaſon; to be for the King, and ruin'd his Subiects by the Popes pretended authority.

Beſides Mr. Walſh, you cheated my Lord Duke of Ormond as well in the beginning as in the whole progreſs of your Remonſtrance. You made his grace beliue, that you were commiſſioned and had power to preſent that Formulary to his Majeſty, and to him, in the name of the Clergy of Ireland, both ſecular and regular; and yet the power you had, was but from very few; and that power was in order to obtain for the Clergy the benefit of the peace 1648. (as appeareth by their inſtrument pag. 5. of your Hiſtory) wherof one article is, there ſhould not be tendred any other oath, or *Formulary* of Allegiance to them, but one which is ſet down in the ſame articles, to which your Remonſtrance is manifeſtly oppoſit. Moreouer you confeſs pag. 6. that *you were ſoundly check't by his Grace (as you expected) for daring to receiue ſuch an inſtrument from ſuch men; that is, men, as to the generality and chief of them, formerly*

*merly and lately too so caracterred as they were for being in their indignations and carriage very much disaffected to his Majesties interests, and very obnoxious to the Laws.* You see Mr. Walsh, what thankes such busy Friars as you get, for intermedling in affairs, whether Ministers of state, and the people concern'd will or no. On the other side you cheated the Irish Clergy and Gentry, making the Clergy believe, they should haue liberty to exercise their functions; and the Gentry that they should be restored to their estates, if they sign'd your Remonstrance. I pray Mr. Walsh, how many of the 95. noblemen and Gentlemen that subscribed, are restored to their Estates by your Remonstrance? name at least one, who hath bin the better for his subscription? A man would think that my Lord of *Iueaghs* extraction, innocency, and merit; his breaking General *Oneales* Army; his raising and loosing two or three Regiments in the Kings seruice; his venturing himself, and his neereſt relations in the towns besieged by Cromwell; his constant following his Majesties person and fortune in exile, needed no further remonstrance of his loyalty; but howeuer, that nothing might be obiected against him, he sign'd yours; and yet is nothing the neerer his Estate. I know you pressed my Lord Duke of Ormond very much in Sir Robert Talbots behalf, saying it would be a great scandal, if the only gentleman in Ireland, who neuer would reiect the peace of 46. and sufferd so much vpon that account, were not restored to his Estate, and yet you see he was, and his son is, in the same condition with the rest of your subscribers.

But the most damnable cheat of all Mr. Walsh, is, that you made the subscribers believe, your Remonstrance was only a recognition of his Majesties supreme temporal authority and right to his Kingdoms; but

now you declare that it asserts, all which the oath of Supremacy doth, and that Roman Catholiks are rash and obstinat (and by consequence commit a sin) in denying to take the oath of Supremacy, wherof (as was well known to such as refus'd to subscribe) this your Remonstrance contains the substance; which is, that temporal Soueraigns may by their own sole authority gouern the Church, and make lawes in Ecclesiastical matters, euen of Faith. To proue this and the lawfullnes of your Remonstrance, renouncing all those *papalin* or *popish refusants* doctrins, against which the oath of supremacy was made, and is tender'd, is the subiect and scope of this great Tome of yours: This is your own ingenious confession; these your endeauors since the year 61. You should haue told this in the beginning to the Layty, and to such of the Clergy as vnderstood not your design and doctrin. Now that they all know both, you must not admire, if euen the subscribers detest you as a betrayer of their souls, as well as of the Kings interest, not only by your former actions, but now also by your bookes and writings, inculcating to all Bishops and other Churchmen, that they commit a sin, if, (as Churchmen) they concurr and contribute with their reuenues, or any other corporal means, to preserue their King, or to restore him, if God should, for our sins, permit an other reuolution, and that his right were possess'd by a rebel or Tyrant. Is this Christian or Catholik doctrin? Hath the spiritual calling or caracter of a Bishop, or of a Clergy man, such antipathy with the duty of a subiect, and of spiritual Father, that a Bishop or Priest must sin, if either of them apply his temporal goods to the support of his lawfull Prince? You may as well maintain, that the caracter of Baptism, or *Christianity*, must make it a sin (in lay subiects) to defend or restore their lawfull

Soue-

Soueraign; for *Christianity* is as ſolemn and ſpiritual a profeſſion of following Chriſts doctrin, as Epiſcopacy *a* and Prieſtod is. I ſee Mr. Walſh, you are half a *Blakloiſt*: *Blaklow* and you agree in ſaying, that Subiects can not in conſcience concurr to reſtore a diſpoſſeſs'd lawfull ſoueraign; but you ſay it only of the Clergy; he, of all. You ground your error vpon the ſpirituality, and ſupernaturality of the Clergyes caracter; *Blaklow* vpon the nature of man; which (as that heretical Traytor pretends in his book of *Obedience and Gouernment*) inclines him rationaly, and obliges him to preferr his quiet and ſhare of the human conueniencies of an vſurpt gouernment before the Diuine right which hereditary Soueraigns haue to be temporal Gouernors (vnder God) of their Subiects, and the obligation Subiects haue to venter their liues and fortunes to aſſert that right, and reſtore their lawfull Soueraigns in caſe they ſhould be diſpoſeſt therof. Jts no more a meruail to me, that the *b* pretended *Dean and Chapter* of Engand, which commended *Blaklows* doctrin as *eminent*, after he had writ this deſtructiue *Tenet*, did alſo commend your Remonſtrance. But I admire, you ſhould boaſt ſo much (pag. 55.) of their approbation, as to print, their Dean's letter to the Biſhop of *Dromore*, for an euidence therof. Conſider, what credit can ſuch mens approbation as cry vp *Blaklows* condemned doctrin and bookes, for *eminent*, be to yours? I am ſure ſuch principles as theſe, are not to be tolerated either in the Church, or commonwealth.

Ceale then to complain, and to wonder Mr. Walſh, that our King, our Parliaments, our priuy Councellors, and the Lords Lieutenants of Ireland, ſlight a Remonſtrance and doctrin which doth inculcat or inferr ſo vnchriſtian

*a* Friar Walſh is half a Blakloiſt. *b* See Doctor George Leyburns Apology.

vnchriſtian Tenets as yours, ſo deſtructiue to Monarchy and morality, ſo incontinent with the ſafety of Soueraigns, and the duty of Subiects. What think you Mr. Walſh of the Clergy of France? Do they ſin when euery fifth or third year in their Aſſemblies they voluntarily tax themſelues, and giue ſo conſiderable ſumms to their King for his occaſions? They do not giue this help as temporal Peers or Barons of the Realm, but as Biſhops, Abbots, Priors, Curats &c. Do they ſin, I ſay, in doing this? Doth the Spaniſh Clergy ſin in giuing their *Milliones* voluntarily, and as a Clergy, to their King? Doth the Pope ſin for concurring as Pope with them by Bull or licence for theſe donations? Jf your Remonſtrant Church had com to that perfection you flatter'd yourſelf with, ſure your Clergy would haue bin very rich, for they muſt not haue giuen voluntarily as Biſhops one penny of their Reuenues to the King, to defend himſelf or the Kingdom againſt Rebells, or foreign Inuaders. But if an Impoſtor Commiſſary comes, he way by a forged commiſſion and the Popes authority impoſe a taxe vpon the Kings Subiects, and leuy it by Excommunications and Cenſures. Js your loyal Formulary, and Reformation of the Roman Catholik Church of theſe laſt 600. years com to this Mr. Walſh? Who is the Traytor, who is the heretik? You, for your Remonſtrance, or all the Biſhops in the world for taking the vſual oath at their Conſecrations? For ſhame, Mr. Walſh, repent, retract, and retire to your Conuent, and neuer write more of matters you vnderſtand not. But before you retire, I will ſolue a very curious and material queſtion, put by yourſelf in the page 579. of the ſecond part of your firſt Treatiſe.

*But if any demand* (ſaith Friar Walſh ſect. 2. pag. 579.) *how it came to paſs, that in the year 1648. there was ſo great*

*and numerous a party of the Roman Catholik Clergimen of Ireland, who together with Father Peter Walsh, appeared so realy, zealously, constantly, and successfully too, for the King against the Nuncios Censures of Excommunication and Interdict, that they quite worsled the other side, and preuaild, euen for and to the actual reduction of the Confederates to an absolute submission to the King and his Lieutenant in that Kingdom; and yet now since his Majestyes happy restauration, sixty nine only of a great body of 200. Clergymen at home in Ireland, should be found to appear professing so their Allegiance to his Majesty? And yet also those very few so professing to be therfore, and only therfore, by their Aduersaries without any feare or shame opposed, yea to their power, persecuted?*

This is, Mr. Walsh, a rational doubt, if rightly proposed. You mistake the question; it ought to be this. How coms it to pass that of the great and numerous body of the loyal Irish Catholik Clergy, that approued themselues so in the occasion of tryal, an. 1648. there should be found so many as 69. an. 1662. that subscribed to Peter Walsh his Remonstrance, so destructiue to the Kings safety, right and authority, as he hath bin demonstrated? Now I will solue this question.

Yow know Mr. Walsh when ambitious and irregular Friars, who aspire to Bishopriks, and hate the pouerty and disciplin of their institute, want friends and money, they inuent twenty deuices to compass both. Now, *Redmund Caron* and you, were resolued to be Bishops, the one of Armagh, the other of Dublin. You despar'd of obtaining Miters by your merit, and the ordinary wayes; therfore you resolued to fright the Court of Rome into it by setting vp this your Remonstrance; and including yourselues into ecclesiastical and state affairs; you importun'd two great Ministers of state to countenance the pressing of your *Formulary*,

vpon

vpon the Irish Clergy and Gentry, which had so faithfully serued and followed the King in the worst of times, by shedding their bloud and spending their Estates in his quarrel, that they needed not any paper instrument to manifest or confirm their loyalty. And though the Ministers knew this very well, and vnderstood as well that it was not any good zeal, but your ambition and couetousnes, which moued *Caron* and you to busy yourselues in a matter very improper for your calling, and much aboue your capacities; yet for reasons best knowen to themselues, and common to all statesmen, they were content to let two such fellows as you, preach and press a *Formulary*, which they foresaw would diuide the Catholiks amongst themselues, discredit their Religion, and giue the gouernment the color and aduantage of excluding from their Estates many meriting gentlemen, for not professing that allegiance, which learned Friars of their own persuasion, maintain'd to be absolutely necessary in a faithfull Subiect: So that your Remonstrance serued to exclude many honest men from their right, but neuer restored any to his inheritance; though many (foold by you and *Caron*) put their hands to it in hopes of receiuing thereby the benefit of the peace 48.

As for your 69. Clergymen that subscribed the Remonstrance, yourself doth confess (pag. 578. part. 2. l. Treat) *Som fell off immediatly after their signing in the yeare 1662. --- Others were content only to haue sign'd it, like so many Nicodemus de nocte; not acknowledging amongst the Opposers what they had don. Som, who albeit they had sufficient iudgment to guide themselues, or their own personal duty in order to themselues alone; yet had not those abilities either to persuade or satisfy others. Finaly there was not wanting amongst them a false and treacherous troublesom and impudent Brother &c. who discouered all might do them prejudice, and betray,*

*betray, them too wherin soever he might.*

I see Mr. Walsh, that of your 69. Ecclesiastical subscribers, som fell off immediatly; others durst not own their subscription; others knew not how to iustify it; and one falle Brother betrayd your Councells or cheats. The matter is wors than I thought. I pray how many able constant subscribers are there left in your Remonstrant Church? When you petitioned the King and Councell in its behalf against the titular Archbishop of Dublin, you could name but seuen; and four of the seuen fell off then: and I believe the other two haue don the same since. What? A Church, and none but one Friar Walsh to profess its Faith? Is Anti Christ com? Euen in his time the Professors of Christianity will be more then one. One makes no Congregation, and by consequence no Church. But you say (pag. 577.) the deceased Bishop of *Dromore*, *Oliuer Darcy*, was one. What then? Doth his authority weigh more than that of all the Bishops who condemn your Remonstrance?

I abstain as much as I can from censuring the dead; but I can not well in this occasion, you relying so much vpon this deceased Bishops authority, who was the only that subscrib'd to your Remonstrance. This obliges me to diminish a litle his credit. Father *Iohn Talbot*, of whom you said when he dyed (as if it were a rarity, or kind of miracle) *There lyes one honest Iesuit*, assured me, that after his Brother Sir Robert Talbot had with the rest of the Commissioners, at length, concluded with my Lord of Ormond the peace of 1646. Sir Robert went in great hast from Dublin to Conaght, where General *Preston* then was with his Army, and persuaded that General to haue the peace proclaim'd in the head of the same. A litle after, the Nuntius began to treat with you, and Friar *Oliuer Darcy* (before he was

Bishop

Bishop of Dromore) who was General Preston's Ghostly Father; and vpon that score could do much with him. Sir Robert Talbot hauing bin made Prisoner for his zeal to the Kings seruice, and to that peace, charged his Brother Iohn Talbot, to keep still neer General *Preston*, to the end he might keep him constant to the peace; for that he feard Friar Oliuer Darcy (vpon the hopes which were giuen him of a Bishoprik) would make the General alter his resolution. F. Iohn Talbot did so; and hauing certain intelligence that Friar *Darcy* had vndertaken to the Nuncius to gain *Preston* to his party, he ask't the General (at Lucan) whether he was still constant to the resolution he had taken of reassuming and adhering to the peace of 46. as he had lately promised to my Lord of Ormond. He sayd he was, and the rather becausse Friar Oliuer Darcy told him, he ought to be so. Father Iohn replyed, my Lord, will you giue me your word, and hand, to continue so, though Father Darcy should aduise you to the contrary? The General laught at the improbability of such a thing. But the weak, though honest General, fell from his resolution by the Friars importunity, who had bin gain'd by the *Nuncius*; and vpon this Friar Oliuer Darcy was made Bishop of Dramore.

Now I will tell you Mr. Walsh, how he came to be the chief subscriber of your Remonstrance. Be not startled; do not think I am a witch; there are hundreds can tell you as well as I, though you make it a secret. This poor Bishop had the misfortune to hinder his Brother Sir *Iames Darcy* from doing his duty of following the King into Flanders with the Duke of yorks Regiment (which he commanded) when he receiued Orders to take his pass, as the other Colonells did. Hereby the Bishop incurr'd his Kings displeasure,

and

and ruin'd the fortune of his Brother, a very loyal worthy gentleman, and a good Commander. After the Kings happy reſtauration, this vndutifull carriage of the Bishop was not forgot at whitehall; and he not knowing how to liue in France, hauing alſo a deſire to return to his own Countrey, writ to you Mr. Walsh, that he would do any thing you would haue him do, ſo he might be permitted to return and liue at home. A large offer, and an argument of a large conſcience, in circumſtances wherin he knew you wanted and ſought (at this very time) a Bishop to head your vpſtart Church. You took him at his word, and he ſet his hand to to your Remonſtrance. Whether he repented, or no, at his death, I know not, but I am ſure Friar *Redmund Caron*, whom you canonize for a Saint (pag. 759.) ought to haue retracted the doctrin of his *Remonſtrantia Hibernorum*, which was ſtuff't with ſo notorious and palpable falſifications, that he can not be preſumed to haue bin ignorant of them. But his laſt aduice and *Adieu* to you is ſad, and remarkable; for, he declared (as you ſay pag. 760.) *That you were bound in conſcience to proſecute ſtill, euen after his death, that matter* (of the Remonſtrance) *and continue the defence or aduancement of that doctrin, which in his life time you had for ſo many years, and notwithſtanding ſo much contradiction, maintain'd.*

You do a great iniury, Mr. Walsh, to the memory and merit of that Illuſtrious and Catholik Prelat, *Thomas Deaſe, quondam* Bishop of Meath, in ioyning him (in the ſame page) with *Caron*, as approuing at his death of your Remonſtrance, and doctrin. What if he did approue of the book of *Queries*? Was there any thought or knowledge then of your Remonſtrance? Is there any thing in that book of *Queries*, aſſerting a ſpiritual ſupremacy in Princes, or denying it to the Pope? Doth it ſay that Secular Princes by *their own ſole authority* may

gouern

*govern the Church, and make Ecclesiastical lawes, even in matter of Faith?* Doth it maintain that Catholiks both *rashly* and *obstinatly* deny to take the oath of Supremacy, and by consequence commit a sin for not taking it? Doth it say the General Councells of Ephesus and Calcedon gaue as much to temporal Princes, and as litle to the Pope of spiritual authority, as the oath of Supremacy doth? Doth it say that som Catholiks hold Generall Councells are fallible? Where will you find in the book of *Queries*, that the Roman Catholik Church hath err'd enormously in its principles and practises these last 600. years, and that all the Bishops thereof, are either Traytors to their Princes, or periur'd to the Pope in taking the vsual oath at their consecration? Doth the book of *Queries* teach that if Bishops, as Bishops, help their Soueraigns with money or armes against Rebells or Vsurpers, they offend God? As also that temporal Soueraings offend God in exempting the Clergy from their Secular Supreme Courts? Doth the book of *Queries* teach that God may work Miracles to confirm a falshood, or at least the Sanctity of a man who has a good intention and zeale in maintaining it or dying for it, thinking it to be a truth? Or that a man who dyes so for maintaining an error, is properly (though not strictly) a Martyr? Or that the whole Church, when it celebrats the feast of a Saint as (properly and strictly) a Martyr, may be mistaken in declaring and belieuing him such a Martyr, though not in belieuing him a Saint in Heauen? All this you maintain (in Saint Thomas of Canterberies case) as necessary consequences flowing from the doctrin of your Remonstrance. Did Bishop *Thomas Deane*, nay did *Caron* himself, defend these heresies? The book of *Queries* only asserted the lawfullness of making peace and Confederacies with Protestants, and that the Popes

*Nuncius*

*Nuncius* could not validly excommunicat the Irish Catholiks for doing so; and that it was lawfull to appeal to the Pope in those circumstances, and that the said Appeal did suspend the Nuntius Censures. No learned Catholik denyes this doctrin. But not one Catholik in the world doth or can maintain your doctrines now mention'd, and therfore you are not only heretik, but an Impostor, pretending that they who opposed the Nuntius his Censures and practises in Ireland, were your Remonstrants.

## ANIMADVERSION 9.

### *Whether temporal Soueraigns can exempt from their Supreme coercive power the Clergy of their Dominions?*

THAT they haue don so *de facto*, is euident by the lawes and practise of all Christian Emperors and Kings, especialy in England, euer since Christianity florished. But what's that to the purpose, if Friar Walsh say they could not *de iure*, or in conscience? Pardon me, 'tis somthing. For, though Friar Walsh his authority be very great, (Especialy when he hath *Barclay* the Poet, or Romantik writer, to back him) yet I hope the persuasion and practise of the whole Catholik Church, the belief of all Christian Princes, and Prelats, for so many hundred years, will weigh more than the opinion of a Romantik Poet, or a Remonstrant Friar. Excuse then, I pray, Mr. Walsh, poor Cardinal *Belarmin* (whose

 ignorance,

ignorance you so much pitty ) for being mightily startled at this position of yours and Barklay's, *The temporal a Princes themselues, how otherwise Supreme soeuer, could not, can not by any law, right, authority, or power giuen them by God, or man, exempt from themselues, that is, from their own Supreme Ciuil, and euen coercine power, the Clergy men of their Dominions.*

Sure you must needs haue a very cleer demonstration for this *Tenet*, that forces you to hold it being so contrary to the doctrin and practise of the Church. You say you haue. Out with it then, Mr. Walsh, and let not the Faithfull be any longer foold. Good Reader, be attentiue; 'tis a profound acute argument, you will find it pag. 271. cit. in these words. *Whosoeuer haue, and continue any office, which essentially involues a power Supreme, both directiue and coercine, of all Clerks within their Dominions, may not deuest themselues of the power of directing and coercing the same Clerks, vnless they do withal deuest themselues of that office as towards the self same Clerks. Because they can not deuest themselues of the essence of that which they hold still; this arguing a plain contradiction. But the Office of Kings involues a power supream, both directiue and coercine of all Clerks within their Dominions. Ergo.*

The Minor you must proue Mr. Walsh, *I haue already don that* (saith he) *and at large, by very natural reason.* I find none but that *definition* of a King, for which you quote your great classik Author *Almainus* de sup. potest &c. cap. 5. thus. *Aliquem esse Regem nihil aliud est, quam habere Superioritatem erga subditos, & in subditis esse obligationem parendi Regi. &c.* This is all you set down of *Almainus* his definition, and I haue no exception against it, though I haue against your sincerity in deliuering the sense of it in English. The true translation of it is this, *One to be a King, is nothing else than to haue Superiority*

a Friar Walsh 1. part. of his first Treatise pag. 267 & seq.

*Superiority towards Subiects, and that in Subiects there be an obligation of obeying the King.* This you translate thus, *One to be a King is nothing else but to haue a politik both directiue and coercine power of Superiority ouer all the people of his Dominions; and that consequently there be obligation answerable on the same people as Subiects to obey him.* These are your words pag. 271. Take my humble aduice Mr. Walsh, and let it be a general rule to you hereafter neuer falsify, neuer add words to a *definition*, or Author, whereupon you build the force of your argument; especialy in a matter of so great importance as this: For, if you do, most men will be tempted to say you are a knaue; and if your dispute be against the doctrin and practise of the Church, they will add, you are so obstinat, that though you see the weakness of your cause, you had rather support it against the Church by corrupting Authors, and abusing illiterat Readers, than embrace and declare the truth.

Our Controuersy with you, Mr. Walsh, is reduced to this point, whether a King deuests himself of his Kingship, when he grants to the Clergy, his own Subiects, an exemption from his Supreme coerciue power, or from being cited or punished for crimes by his Secular Supreme Courts of Judicature; but withall leaues them to be cited and punished by Bishops, or som other Spiritual power; which in cases of Treason, degrades the delinquent and deliuers him ouer to the Secular Courts? You say, a King doth deuest himself of his Kingship by granting such a priuilege to the Clergy. And you proue it by the definition of Kingship. But not finding in the definition of Kingship any mention of *coercive power*, as if it were essential to a King not to dispense in it, or exempt a Subiect from it, you thrust into the definition the word *coerciue power*, and very cleerly conclude from your own forgery that if a King

doth exempt any Subiects from it, he doth vnking himself as to them, and makes them no Subiects. To be a King Mr. Walsh, as your own friend *Almain* tells you, is to haue a Superiority ouer Subiects, and Subiects to haue an obligation of obeying their King. Both are consistent with such an exemption from the supreme coerciue secular power as the Clergy pretends to.

You say no. Why not? *pag.* 269. *Because the point of Iording, commanding, iudging; punishing, at least in som cases, is the very essence of principality; so that the Prince can not remit, or quit this, and withall continue Prince.* Certainly you are mistaken. Do you believe Mr. Walsh, that God is a Soueraign Prince or Lord of his Angels and Saints in Heauen? This is no impertinent question to one of your principles. If God then be a Soueraign Prince or Lord of his blessed Angels and Saints in Heauen, without doubt *Soueraignty* may well stand with an exemption from the Soueraigns coerciue power of punishing euer, or in any case his Subiects; for the Saints in Heauen are Gods subiects, and yet by his special fauor and gratious priuilege are exempted from his supreme coerciue power of inflicting euer pain or punishment vpon them. If therfore it be not against the Diuine Kingship or Soueraignty of God, to haue Subiects exempted from his supreme coerciue power, I see no reason why human Kingship and Soueraignty, (which is not so absolute, but a shadow of the Diuine) may not be consistent with an exemption from the supreme human coerciue power, sure you will grant the Angels and Saints in Heauen are as properly Gods subiects, and he (at least) as properly their Soueraign, as any King is of his subiects vpon earth. Therfore the nature, notion, and essence of *Kingship, Soueraignty*, or Superiority, as such, is consistent with an exemption of the subiects from the coerciue power of the Soueraign.

Perhaps

Perhaps you will say, That the Saints in Heauen can not sin, and therfore there can not be any coerciue power in God their King to punish them. This, Mr. Walsh, makes nothing for you. Though the Saints in Heauen can not sin, yet still they are Gods subiects, and he their Soueraign; they are exempted from his coerciue power, though his subiects. Therfore Soueraignty and subiection doth not necessarily exclude an exemption in subiects from the soueraigns supreme coerciue power. Let me ask you an other question. Was the mother of God, or S Iohn Baptist, and other Saints, who by a singular priuilege were preserued from sinning, Gods subiects vpon earth? And yet there was no *absolute* impossibility of their not sinning vpon earth, and by consequence none of being punish'd by Gods coerciue power for sinning. And yet they were exempt from any such coerciue power vpon earth. Therfore an exemption from coerciue supreme power, is consistent with subiection, and a possibility of sinning.

Be not startled at this Mr. Walsh, its no new doctrin, tis but a smale parcel of that ordinary Theology and common sense which you want. I will giue you a reason for all this, and you can not deny it without declaring yourself an Atheist. The proper nature, notion, and essence of Soueraignty or Superiority doth not consist in not exempting subiects from a supreme or superior coerciue power of punishing them, but rather in hauing power to pardon or exempt them, as well as to inflict the punishment they haue deserued, or may deserue. Nay if you be not very stupid, you will easily perceiue, that the notion of *exemption* or *priuilege*, inuolues a subiection and dependency in the person exempted, or priuileg'd as doth *independency*, *Soueraignty* or *Superiority*, in him that grants it. How then can it be inferr'd from an exemption from a su-

preme coercive power of Secular Soueraigns granted to their Subiects of the Clergy, that these are no Subiects, and they no Soueraigns? Learn a litle wit, Mr. Walsh, and know, that nothing argues greater Soueraignty in a Prince than a power of exempting such of his subiects, as he thinks fit from his own supreme coercive power: for that very exemption is still a dependency or an argument of their subiects dependency and subiection, as well as a mark of the Prince his fauor to them. I hope you comprehend now how it was and is in the power of temporal Soueraigns. ( Without deuesting themselues of their Kingship ) to exempt from their own supreme coercive power their subiects of the Clergy. You say they neuer did so *de facto*; that shall be now examined.

## ANIMADVERSION 10.

### *Whether Christian temporal Soueraigns haue* de facto *exempted their Subiects of the Clergy, from their Supreme Secular Iudicature, and coercive power.*

FRiar Walsh sayes they did not, and proues by particular instances that they neuer intended any such thing. *The first Prince therfore I bring to my purpose* (saith this honest Friar pag. 345. 1 part.) *is that very same first, and greatest of all Christian Emperors, Constantin himself. A Prince who as by the Confession of all sides, and all writers, was most pious, and of all Princes deserued best of the Christian Catholik Churches, so no man I think will*

*will haue the confidence to accuse him of hauing vsurped any kind of authority ouer Churchmen, or practised any at all ouer them, but what was allowed him by the lawes of God and nature, a and approued also by the state ciuil and Ecclesiastical. And yet this very great and pious Constantin is he who in the General Councell of Nice, or when it sate, himself being present with them at Nice, and often in the very session hall amidst the Council, which was in his own Pallace there, commanded the libels or petitions of accusations and criminations offerd to him by Priests and Bishops against other Priests and other Bishops, and as a Iudge of them all of both sides, and in such criminal matters, commanded the same libels to be brought before him, and receiued them; albeit immediatly thereupon, hauing first brought all parties to a friendly attonement by his Princely wisdom and piety, and rebuking seuerely both the Accusers and accused, for criminating and recriminating one an other with personal failings, he cast before their faces all those libels into a fire. ---- Indeed Sozamen tells vs that Constantin said in this occasion; It was not lawfull for him, as being a man, to take vpon or vnto himself the cognizance of such causes, when the Accusers and the accused were Priests. But if Constantin said so at all, without any kind of doubt he must be supposed to haue said so, partly out of some excess of reuerence and piety to their Order &c.*

Mr. Walsh, you tell vs heer a long story, but let me tell you, 'tis not euery one can tell a story well, or to purpose. You must neuer bring a story for a proof of what you say, if it makes against yourself, and proues the quite contrary of what you quote it for: you bring this passage of Constantin the great, to proue that Secular Princes neuer exempted the Clergy from their own suprem Iudicature; and yet *S. Gregory* b the great,



a The Accusations of the Bishops offerd to Constantin, but reiected by him, as being an incompetent Iudge.

b Greg. 4. Epist. 75. Nicol. Ep. ad Mich. Imp.

and Pope *Nicholas*, quote the very ſame paſſage in their letters to the Emperors *Mauritius* and *Michaël*, to ſhew thoſe Princes how much they degenerated from the piety and proceedings of the great Conſtantin, who acknowledg'd it was not *lawfull* for him to iudge or puniſh the Clergy. You ſay Conſtantin receiued thoſe libels as *Iudge* of the Biſhops and Prieſts; but Conſtantin himſelf ſaid it was not *lawfull for him* to take vpon himſelf the cognizance of ſuch cauſes. *But* (ſay you) *if Conſtantin ſaid ſo at all, without any kind of doubt he muſt be ſuppoſed to haue ſaid ſo partly out of ſom exceſſe of reuerence ---. For, if Conſtantin had ſaid ſo indeed, and withall mean'd to be vnderſtood of euen meer lay crimes, or in a ſtrict ſenſe of the word* fas *or* lawfull, *in order to ſuch crimes of Prieſts, or euen alſo to ſignify that himſelf was not a competent Iudge, nor the ſole Iudge for the puniſhing of hereſy in them by external coercion &c. He had neuer receiued the petitions either of the accuſers or accuſed, but remitted them on both ſides to their own proper Iudges and Iudicatories, the Tribunals of Biſhops. Nay the Biſhops themſelues, at leaſt ſuch of them as were not particularly concerned in ſuch criminations, had likely admoniſhed him not to giue eare or audience to the accuſers of Biſhops, or at all receiued their libels, as not being their competent Iudges. --- And yet for any thing out of Hiſtory, none of them euer admoniſh'd, much leſs reprehended him in this matter.*

You doubt, or at leaſt would fain make others doubt, whether Conſtantin ſaid it was not *lawfull* for him, to take cognizance of Eccleſiaſtical complaints or cauſes. *If Conſtantin ſaid ſo at all.* You perceiue at length this ſtory is not much for your purpoſe. Why then did you mention it? But why do you doubt of this part of the ſtory, and not of the reſt? You haue the ſame authority for this, which you haue for the whole: and when you take any thing vpon authority, you muſt

must take all or nothing. It had bin more for your purpose to haue resolutely denyed the whole story, (as most men do, who defend such an ill cause as yours) when the story makes so pat against you. *But if Constantin said so at all, he must be supposed to haue said so partly out of some excess of reuerence and piety to their Order; for if he meant to be understood in a strict sense of the word* fas *or* lawfull, *or to signify that himself was not a competent Iudge, he had neuer receiued the petitions, but remitted them to their own proper Iudges.* What do you mean Mr. Walsh? Must Constantin be supposed to haue spoken one thing, and meant the quite contrary? Had he no other buisnes at *Nice*, but to compliment the Bishops, and tell them lyes so preiudicial to his own right and authority? Is it the style of Soueraigns to declare that their Subiects ought not be iudged by the Supreme Secular Iudicature? Why *must men suppose* these absurdities Mr. Walsh? Because forsooth if Constantin meant to be vnderstood in a strict sense of the word *lawfull*, when he said he was no lawfull or competent Iudge of the Clergy, *he had neuer receiued the petitions, but remitted them to their own proper Iudges.* I beg your pardon, Sir. Princes can not diuine what men put in their petitions; they can not well reiect them, before they are informed of the contents. Indeed you are in the right, when you say that Constantin ought to haue remitted the Clergy to their own proper Iudges, if he did not think himself one. And the same Author *a* who tells you the story, tells you he did so; his words are, *God hath constituted, you Priests, and gaue you power to iudge also of vs, therfore we are*

*a.* Deus vos constituit Sacerdotes, & potestatem dedit de nobis quoque iudicandi: & ideo nos à vobis rectè iudicamur, vos autem non potestis ab hominibus iudicari, propter quod Dei Solius inter vos expectate iudicium, & vestra iurgia, quæcunque sunt, ad illud Diuinorum referuentur examen. Soz. lib. 1. cap. 16.

*are rightly iudged by you, but you can not be iudged by men, wherfore expect the iudgment of God alone, and reserue your differences, whatsoeuer they be, to that diuine examination.* What cause then had the Catholik Bishops to admonish, or reprehend so pious an Emperor, who remitted them to God, and his Diuine Tribunal? What wonder is it you find no mention of any Bishops complaint, admonition or reprehension in his History against Constantin?

You will needs haue it that Constantin by his own sole authority banish'd and restored Bishops and Priests; amongst others you instance both *S. Athanasius*, *a* and the heretik *Arius*. You impart to vs (pag. 347.) this general obseruation. *You shall neuer find that any Counsel, especialy this of* Nice, *forc'd or gaue sentence of forcing corporaly a Bishop from his see and City, and haling him into banishment; but only a bare spiritual sentence or declaration of his being now deposed from such authority as the Church gaue him formerly. And on the other side you shall euer see* (So the the print must be corrected putting) (*Neuer* for *Euer*) *it was the Prince alone that by his own royal power onely sent Bishops to exile. Nay and this too not seldom without any preuious sentence of deposition by other Bishops, as also, that not seldom also, the sole exile of a Bishop from his see by the only sentence of the Secular Prince, was by the Church held for a sufficient deposition of such a Bishop, and that the Clergy proceeded to election and consecration of an other, when the Prince desir'd it; as holding the see absolutely vacant.*

Mr. Walsh, General rules and obseruations ought to be well considered before they be prescrib'd; because there are few which admit not of som exceptions. But yours is so totaly false, that you can not name as much as one particular to giue the least colour of probability to

*a* The case of Athanasius and Arius. *b* Mr. Walsh his general rule, failing in euery particular.

to your vniuerſal propoſition. I challenge you to name any one Catholik Emperor or Soueraign, that baniſhed or depoſed any Catholik Biſhop or Prieſt by his own ſole authority, or before they had bin depoſed by the Pope, or other Biſhops. Your inſtance of *S. Athanaſius*, and *Arius* are ridiculous. Was *S. Athanaſius* baniſhed by Conſtantin before the *Tyrian* Synod (ſuch as it was) had depoſed him, and baniſht him alſo from Alexandria? Were not the Arian Biſhops depoſed and baniſht alſo by ſentence of the Nicen Councel, as well as Arius himſelf? Its true the ſentence was not put in execution, becauſe they ſubmitted and ſubſcribed to the Councells Creed. But yet you ſee how *Socrates* and others tell you, that though *Arius* ſubmitted, yet the Councel reſerued vpon him that part of his ſentence, which baniſht him from his home, *Alexandria*. Was this no coerciue corporal puniſhment inflicted by a ſpiritual power, or by Biſhops as Biſhops? How ignorantly or diſingeniouſly then do you reprehend *Baronius* in this particular (pag. 347.) That great Annaliſt (as you call him) *knew very well how to diſtinguish twixt a meer eccleſiaſtical, or meerly ſpiritual ſentence of depoſition, and a ciuil imperial ſentence of exile.* Conſtantins ſentence of exile againſt *Arius* was long after this of the Councel, and was but a continuation or confirmation of it as Baronius tells you. Neither did Conſtantin recall Arius from his baniſhment vntill he thought he was canonicaly pardon'd or cleer'd and reſtored by the Synod of *Hieruſalem*. But why name you not at leaſt the Biſhop whoſe exile by the ſole temporal authority was iudged by the Church for a ſufficient depoſition of ſuch a Biſhop.

Now Mr. Walſh, I will giue you a general rule or obſeruation, againſt which you can not find any exception, and it is, that the general practiſe of the Church

Church is, *eo ipso* that a Clergyman is declared an heretik, and therfore depoſed or degraded, in that declaration or ſentence is inuolued and vnderſtood exile, impriſonment, or whatſoeuer corporal puniſhment, the lawes preſcribe. This appears by the ancient Canons of Councells, and true practiſe of the Church; and yourſelf grant it by what you quote (pag. 348.) out of the Councel of Calcedon Act. 4. *Si autem permanſerit turbas faciens, & ſeditiones Eccleſiæ, per extraneam poteſtatem, tanquam ſeditionem debere corripi. If a Churchman will continue to make tumults, and ſeditions in the Church, he ought to be puniſht as a ſeditious man by the ſecular power.* Reflect Mr. Walſh, vpon yourſelf, and conſider whether according to this generall rule of the Church, you ought not be puniſhed by the ſecular power as a ſeditious man. You continue ſtill your ſeditious doctrin. You would fain ſet the Church and ſtate by the eares, and incenſe temporal Soueraigns againſt their ſpiritual Fathers and Paſtors. God gaue the temporal ſword to Princes, that they may protect his Church, and that is the principal end of their power, and hitherto moſt of the Chriſtian Soueraigns haue employd their power and ſword that way; therfore its neither neceſſary nor decent, that Churchmen ſhould take the ſword out of their hands, or manage it againſt heretiks and Preachers of ſedition. Thats don to their hand. But indeed rather then ſuch an heretik, and ſeditious fellow as you, ſhould paſs without correction, the lay Brothers of your Order (if they had you in any of S. Francis his Conuents) would impriſon and whip you ſoundly; and that (I dare ſay) without offending any one of thoſe temporal Soueraigns you flatter, and would fain perſuade, that if ſuch a ſeditious Friar as you, be corporaly punished by your ſpiritual Superiors; they are in danger of looſing their Kingdoms.

And

And as we grant that the temporal ſword is more properly in the hands of temporal Soueraigns, than of the Clergy, ſo we deny not but that it hath bin a conſtantcu ſtom in the Church to let Treaſon and murther be tryed and iudged by the Princes themſelues, to take away the occaſion of ialouſies, Treaſon being againſt the Princes perſon, and murther ſo horrid a crime, that the Church thinks not fit any way to excuſe, or exempt Clerks who commit them, from the cognizance and ſentence of Secular Courts. This is the reaſon why *S. Athanaſius* when he was faſly accuſed both of treaſon and murther to Conſtantin, was content to leaue the cognizance of thoſe crimes to his Officer *Dalmatius*, as were alſo the Catholik Egyptian Bishops, whoſe words you quote pag. 348. But you thought it not for your purpoſe to quote Conſtantins own words, after that Athanaſius had preſented himſelf before him. The pious Emperor writ to the Bishops of the Prouince of Alexandria, as Athanaſius *a* himſelf, and Theodoret teſtify, theſe words, *Veſtri autem eſt, non mei iudicij, de ea re cognoſcere. It belongs to your iudgment, not to mine, to take cognizance of that matter.* But the matter was treaſonable, for Athanaſius was accuſed to haue ſent a quantity of gold to abett the rebellion of *Philemenus* againſt the Emperor.

Mr. Walſh, you are accuſed both of treaſon and murther. Why do you not imitat S. Athanaſius, and cleer your ſelf of both? Why do you not preſent your-ſelf before the King, *b* or his Lieutenant in Ireland, and ſay, Sir, I am charged with a barbarous murther of ſix Engliſhmen at the bridge of Iohnſton, I am alſo accuſed of hauing wreſted the Caſtle of Kilkenny from your Majeſties faithfull ſubiects, the Lord Viſcomt *Montgatret*, and

*a* Athan. Apol. 2. Theod. lib. 1. c. 27. *b* All applied to Mr. Walſh himſelf.

and put it into the Nuntius hands, and this by virtue of an Excommunication writ and fixt by my own hand, which is said to be (the very original) in my Lord Iohn Berkley's custody. Sir, all these are but calumnies, heer I offer my self to the tryal of both. Why do you not do this Mr. Walsh, if you be innocent? You are very forward in accusing others, both to the King and Parliament of treason; and after your accusations were found to be meer calumnies, you haue the confidence to print them in this your bundle of lyes, as truths. But if you scruple presenting yourself, as S. Athanasius did, before the King, or his Lieutenant, me thinks you might imitat that Saint in writing at least an Apology for yourself, and confuting the calumny, especialy hauing mention'd and complain'd of it in this large volum of yours, wherin you repeat ouer and ouer many of yours own tedious and impertinent speeches. Is it possible Mr. Walsh, that you can not bring one argument or example to defend your principles, that is not retorted against your person and proceedings.

You com not off much better with your story and instance of Constantin the same Emperor, *a* about the controuersy between the *Donatists* and *Cæcilianus* the Primat of Afrik, whom those heretiks or schismatiks had accused of betraying and burning the holy scriptures in time of persecution. Constantin admiring at their troubling himself, a lay Prince, with such matters, answerd them in great anger (as *Optatus* tells you) with those words, *b Petitis à me in sæculo iudicium, cum Ego ipse Christi iudicium expecto*; Yet they extorted by their importunity from him (being then but a new Catheeumen) the naming of three Bishops for Iudges of the cause, but considering afterwards that without the Bishop

*a* The Controuersy of the Donatists with Cæcilianus and Felix. *b* Optat. lib. 2.

shop of Rome, such causes could not be canonicaly decided, he remitted both parties to *Melchiades* then Pope, bidding each take along with them ten Bishops of their own faction, together with the three aforesaid French Bishops. Sentence being giuen by the Pope and his Collegues in Rome against the Donatists, and *Cæcilianus* by the same sentence declared innocent, the Donatists appeal'd from it to the Emperor, who in a rage (for their appealing to him) said, *O rabida furoris audacia! Sicne in causis Gentilium fieri solet, appellationem interposuerunt.* But the Donatists, pretending that Bishop Felix (the Ordainer of Cæcilianus) was as guilty as any one of the *Traditores*, and that *Cæcilianus*, and the matter of fact had not bin well examined, the principal things hauing bin omitted, the Emperor commanded the Procontul *Ælianus* to inquire very diligently into the whole buisnes again; which he hauing don, declared *Cæcilianus* and *Felix* innocent, and condemned again the Donatists. From this sentence also they appealed to the Emperor, who (as S. Augustin sayes Ep. 162. *a*) like a Christian Emperor not daring to humor so much their peruersnes as to iudge of the sentence formerly giuen by the Bishop of Rome and his Collegues, appointed other Bishops at *Arles* to iudge the cause, not becaus

*a* Aug. Contra Donatistarum pertinaciam Ep. 162. Dedit ille aliud Arelatense iudicium, aliorum scilicet Episcoporum, non quia iam necesse erat, sed eorum peruersitatibus cedens, & omnimodo cupiens tantam impudentiam cohibere. Neque enim ausus est Christianus Imperator sic eorum tumultuosas & fallaces querelas suscipere, vt de iudicio Episcoporum qui Romæ sederant, ipse iudicaret: sed alios, vt dixi, Episcopos dedit, à quibus tamen illi ad ipsum rursus Imperatorem prouocare maluerunt. Qua in re illos quemadmodum detestetur, audistis. Atque vtinam saltem ipsius iudicio infanissimis animositatibus suis finem posuissent, atque vt eis ipse cessit, vt de illa causa post Episcopos iudicaret à sanctis Antistibus postea veniam petiturus &c. sic & illi aliquando cederent veritati.

because it was necessary to haue an other iudgment, but to giue way to their impudent obstinacy, resoluing afterwards to beg pardon of the holy Bishops. The Donatists hauing bin cast also in the Councell of Arles, they appeald again to the Emperor, who then vtter'd those remarkable words recorded by *Optatus*, *Dico enim (vt se veritas habet) Sacerdotum iudicium ita debet haberi, ac si ipse Dominus residens iudices, nihil enim licet his aliud sentire, vel aliud iudicare, nisi quod Christi Magisterio sunt edocti. I speake the truth as it is* (saith Constantin) *The Priests* (*or Bishops*) *iudgment ought to be esteem'd so as if our Lord himself residing amongst them did iudge. For they may not think nor iudge otherwise than they are taught by Christ.*

This is the truth of the story Mr. Walsh, which you corrupt (pag. 348 & seqq.) concealing Constantins sentences and sentiment of the incompetency of his own iudicature in Ecclesiastical matters (related by *Optatus*) and your contradicting Saint Augustins plain text, to impose *Caluins* ridiculous answer confuted by *Belarmin* (and other heretiks errors) vpon such as beliue you haue so much common honesty and shame, as not to be a wicked falsifier and Forger. *Tis true* (say you pag. 349.) *Constantin breaks out into this no less iust than admiring exclamation, O rabidi furoris audacia! sum in causa Gentilium fieri solet, appellationem interposuerunt.* Yet this *imports not, signifies not by any meanes, that Constantin abominats the ignorance of the Appellants, for hauing, or as if they had against any Diuine or human rule or Canon, had recourse to a lay Tribunal. For had it bin so, or had this been the Motiue of his Exclamation, he had dismissed them, and remitted them back again to their own proper Episcopal Iudges, which yet he did not, but admitted their Appeal. But how euer this be, or what euer moued Constantin to this exclamation the matter of fact which followed, can not be denyed. For*

*sure*

*ſure enough it is that Conſtantin admitted this appeal.* You add pag. 349. *This admiſsion of the Appeal, and this reexamination by Conſtantin, and by his Councel of Orleans* (you ignorantly miſtake all the way *Orleans* for Arles) *ſeems very harsh to Baronius. And therfore ſayes that Conſtantin was drawn againſt his will to admit ſo vniuſt an Appeal from the iudgment or ſentence of the great Pontiff. But to that of being drawn againſt his will, we haue ſaid before enough, or that there was none could force him. And for his admiſsion* (of the Appeal) *I am ſure Auguſtin neuer reprehends it.*

I pray Mr. Walſh, did not Conſtantin remit the Donatiſts to *Melchiades* Biſhop of Rome, and thoſe others ioyn'd with him when they appeal to Conſtantin himſelf? Therfore (euen according to your own Confeſſion) the Emperors *admiring Exclamation imports* and *ſignifies* the Appellants ignorance or peruerſneſs in appealing to himſelf, a lay perſon, in eccleſiaſtical affairs. For you confeſs if he did remit them to Epiſcopal Iudges, that is a ſufficient proof of his reproouing their appealing to himſelf. *But howeuer this be* (ſay you) *its enough that Conſtantin admitted the Appeal.* How did he admit of it? Doth not Saint Auguſtin tell you how he admitted of it, *yielding to their mad animoſities*, to put an end to them, *inſaniſſimus animoſitatibus ſuis.* How did he admit of it? with a reſolution to aſk pardon of the Pope, and thoſe Biſhops who ioynd with him in the ſentence giuen by them againſt the Donatiſts in Rome. *Eis ipſe ceſſit, vt de illa cauſa poſt Epiſcopos iudicaret, à Sanctis Antiſtitibus poſtea veniam petiturus.* He knew very well that himſelf could not iudge of Eccleſiaſtical matters; he knew alſo very well that after the Biſhop of Romes ſentence giuen in the ſame, there was no need of any other, euen of Biſhops in a Councel, *Dedit ille aliud Arelatenſe iudicium, aliorum ſcilicet Epiſcoporum, non quia iam neceſſe erat.* Why then did the Emperor Conſtantin

admit and remit the Donatists appeal, after the Pope had condemned them, to the Councel of *Arles*? The Saint tells you in the very next following words, *Non quia iam necesse erat, sed eorum peruersitatibus cedens, & omnino cupiens tantam impudentiam cohibere.* Are not you then as peruerse and as impudent as the Donatists, when you quote S. Augustin for your imposture? when you deny that Constantin was *drawn against his will to admit an Appeal from the iudgment or sentence of the great Pontiff. I am sure* (say you) *S. Augustin neuer reprehends it.* What needed S. Augustin, the Pope, or any Bishop reprehend a pious Emperor, that acknowledg'd his own fault, and resolued to ask pardon for it, *veniam petiturus*, though he was forc't to commit it by the impudency and peruersnes of a powerfull faction of the Donatists, threatning to disturb the whole Empire?

Are not you wors than the Donatists, Mr. Walsh, when you say (pag. 349.) S. Augustin insinuates, *that the sole iudgment of Melchiades* (Pope) *had he vndertaken any such himself alone in this controuersy, as it was then, had bin vsurpt; or had bin so, if he had without the Emperors special delegation presumed to determin it, but together with those other his French Collegues. For Augustin treating of the pertinacy of the Donatists in their proceedings, &c. obiects to himself in behalf of the Donatists* Ep. 162. thus. *An forte non debuit Romanæ Ecclesiæ Melchiades Episcopus cum Collegis transmarinis Episcopis illud sibi vsurpare iudicium, quod ab Afris septuaginta, vbi Primas Tigisitanus præsedit, fuerat terminatum?* To this what doth Augustin answer? Certainly he doth not deny that such iudgment of Melchiades might be iustly thought in the case to be vsurped; but excuses the iudgment of *Melchiades*, which realy de facto was (not that which only might be falsely supposed, or bruited to haue bin) and defends it (that so was truly) by saying again thus. *Quid quod nec ipse vsurpauit? Rogatus quippe Imperator Iudices misit Episcopos, qui cum eo viderent, & de tota illa causa quod iustum videretur,*

*Hoc probamus, & Donatiſtarum precibus, & verbis ipſius Imperatoris. So Auguſtin.*

a Js it poſſible Mr. Walſh, you will haue the Pope be an vſurper of the Imperial authority, in caſe he ſhould (without the Emperors delegation or leaue) decide a Controuerſy between Biſhops, which cauſed ſo great a ſchism in the Church as that of the *Donatiſts*? Js it poſſible you will quote for this mad error *S. Auguſtin*? Do you believe *Melchiades* receiued his authority for iudging the Controuerſy of the *Donatiſts* and *Cæcilianus* from Conſtantin? Js it becauſe Conſtantin commanded three french Biſhops to ioyn with the Pope in that matter, therfore they muſt be of equal authority with the Pope in deciding it, or any other Controuerſy of Religion? Was this S. Auguſtins opinion? Read ouer again that 162. Epiſtle of Saint Auguſtin. You will find you miſtake or abuſe him and your Readers all along. Allmoſt in the beginning of that Epiſtle he tells the Donatiſts that *Cæcilianus* needed not feare or value the conſpiring multitude of his Aduerſaries (who were 70. Biſhops with their Numidian Primat.) And why? Becaule he was in Communion with the Roman Church, *wherin alwayes the principality of the Apoſtolik Chaire was of force, in qua ſemper Apoſtolicæ Cathedræ viguit principatus*, and where he was ready to haue his cauſe tryed, *vbi paratus eſſet cauſam ſuam dicere.* Not a word heer of vſurpation of authority to iudge of this or any other caule, in caſe the Pope ſhould do it without the Emperors delegation or deſire. The *principality* of the Apoſtolik Chair, is the Popes warrant to iudge of all Eccleſiaſtical controuerſies, according to Saint Auſtin; not the Emperors Commiſſion or delegation.

But how coms the Emperor *Conſtantin* to make the Pope his delegat in this matter? How coms Saint



a S. Auguſtin abuſed by Mr. Walſh.

Auguſtin to ſay the Pope did not vſurp his iudging it becauſe the Roman Emperor being deſired, ſent Biſhops Iudges, who might ſit with the Pope, and iudge of the whole cauſe what might ſeem iuſt? Firſt I do not ſee that Conſtantin delegated or gaue the Pope any power to iudge, but only ſent, other Biſhops to ſit and iudge with him. The vſurping therfore which S. Auguſtin ſpeakes of heer, is not any vſurpation of authority, as if the Pope had not any to iudge ſuch matters, without the Emperors delegation, or approbation; but the Emperor hauing bin choſen by the Donatiſts as Arbiter, and not hauing bin excepted againſt by *Cæcilianus*; or hauing bin deſired to name Eccleſiaſtical Iudges in this cauſe, it might ſeem to the Donatiſts, that *Melchiades* had thruſt himſelf into a matter, which was with the conſent or permiſſion of both parties to be determined by the Emperors arbitration, or by Iudges which he was deſired to appoint. *Rogatus quippe Imperator Iudices miſit Epiſcopos, qui cum eo ſederent.* But the Emperor ſending theſe Iudges he had appointed to Pope *Melchiades*, and bidding them ioyn in iudgment with him, is not to giue authority of iudging to the Pope, but rather to confirm by the Papal authority the Biſhops iudgment. And therfore S. Auguſtin had reaſon to tell the Donatiſts, the Pope did neither vſurp any authority, or intermedle in their controuerſy officiouſly without hauing bin appeald to, or without being deſired by the Emperor, to whom they had remitted both the matter, and the manner of deciding it.

But what ſhall we ſay of your ingenuity, Mr. Walſh, if it appears out of the very places, or Epiſtles you cuete of Saint Auguſtin for maintaining temporal Soueraigns iudicature in eccleſiaſtical matters, and his inſinuating that the Pope would vſurp the Emperors authority if he had iudged this cauſe of *Cæcilianus* without his

his Maieſties commiſſion, it ſhould be demonſtrated, that Saint Auguſtin maintains the quite contrary, and reproaches the *Donatiſts* that euen againſt their own holding the Emperor not to be a competent Iudge of Eccleſiaſtical differences, they made vſe of him in this controuerſy; and at the ſame time found fault with *Cæcilianus* and *Felix*, *a* for defending themſelues before a Secular Iudge? A Certaine man (ſaith Saint Auguſtin; meaning one of the Donatiſts themſelues) ſaid a thing which you are not willing to heare, but muſt be told you, this man ſaid, *A Biſhop ought not be deeid by the iudgment of a Proconſul.* This the Donatiſts obiected againſt Biſhop Felix, becauſe *Ælianus* by Conſtantins command had examined the whole matter again, and declared *Felix* innocent. What doth Saint Auguſtin anſwer to this obiection? *As if forſooth Felix or Cæcilianus had ſued or deſired ſuch a iudgment; quaſi verò ipſe ſibi hoc comparauerit.* It was at the inſtance of the Donatiſts, not of the Catholiks, a lay man iudg'd the matter; and ſuppoſing the Emperor took vpon him the arbitration or iudgment of it (whether with conſent of the parties, or only with permiſſion of Felix and Cæcilian, who could not help themſelues any other way) ſuppoſing, I ſay, the Emperor took vpon himſelf the examination of the matter, he was bound in conſcience to haue a great care to find out the truth, that innocency might not be oppreſſed; and the innocent Biſhops had no reaſon to refuſe or hinder the relief and remedy they found by that examination. And therfore S. Auguſtin anſwers the Donatiſts obiection, *Non debuit Epiſcopus Proconſulari iudicio purgari; Quaſi vero ipſe ſibi hoc comperauerit, ac non Imperator ita quæri inſſerit, ad cuius curam, de*



*a* An fortè, ſicut quidam dixit, quod quidem cum nobis diceretur, diſplicuit, ſed tamen prætermittendum non eſt. Ait enim quidam, non debuit Epiſcopus Proconſulari iudicio purgari, &c.

*qua rationem Deo redditurus esset, res illa maximè pertinebat. Arbitrum enim & Iudicem causæ traditionis & Schismatis illi eum fecerant, qui ad eum etiam preces miserant, ad quem posteà prouocarunt, & tamen iudicio eorum acquiescere noluerunt.* Out of these words you see Saint Augustin sayes it belong'd to Constantins care most of all to examin or inquire into that matter, because the Donatists had desired him to be Arbiter or iudge of it; and *Cæcilianus* and *Felix* did not, or rather durst not, except against him; as appears by the Saints words excusing these two for not excepting against that lay Iudge, which the Donatists impos'd vpon them; and taxing these for recurring to him.

*Wherfore* (saith Saint Augustin Ep. 162. *a* quoted by yourself Mr. Walsh) *if he ought to be blamed who is declared by a temporal Iudge, when he desired none such, how much more are they to be blamed, that would needs haue a temporal King to be Iudge of their cause? But if it be no crime to appeal to the Emperor, sure it is no crime to be heard by the Emperor. Therfore neither is it any to be heard by him to whom the Emperor did delegat the cause.* This is a good argument *ad hominem* against the Donatists. They also obiected against the Bishop *Felix*, that one was tortured in the examination of his cause, to wrest the truth from him. Saint Augustin excuses *Felix*, from being any way blameable in that buisness. *Nunquid poterat Felix* (saith he) *contradicere ne tanta diligentia vel seueritate quæreretur, cum eius causam inueniendam cognitor agitaret? Quid enim erat aliud*

*a* Itaque si culpandus est quem Iudex terrenus absoluit, cum ipse Ubi hoc non proposcisset, quanto magis culpandi sunt, qui terrenum Regem suæ causæ Iudicem esse voluerunt? Si autem criminis non est, prouocare ad Imperatorem; non est criminis audiri ab Imperatore. Ergo nec ab illo cui causam delegauerit Imperator. D. Aug. ibid. Quendam etiam suspensum eculeo in causa Felicis Episcopi, amicus ille voluit criminari &c.

*aliud nolle ſe quæri, quam de crimine confiteri?* How could Felix hinder the diligence or ſeuerity of him that inquired into that cauſe? would he not haue confeſſed himſelf guilty, if he had obſtructed that examination? Heer you ſee Mr. Walſh, how S. Auguſtin blames the Donatiſt Biſhops for repairing to a lay Iudge, but excuſes the Catholik Biſhop *Cæcilianus* and *Felix*, for defending themſelues before a lay Iudge, whom they did not deſire to be Iudge of that Eccleſiaſtical cauſe. There is great difference between the *Plaintiff* and the *Defendant*. Many things are lawfully don in a man's defence, when he is violently or vnreaſonably aſſaulted, which are not lawfull when don otherwiſe.

The ſame practiſe of the Donatiſt Biſhops recurring to a ſecular Iudge of their own accord, and taxing the Catholik Biſhops with a crime, for anſwering and defending themſelues when they are recommanded to appeare before the ſame Iudge, doth Saint Auguſtin obiect in his 48. Epiſtle alſo, which you quote as fauoring the quite contrary. *Nay Saint Auguſtin himſelf* (ſay you pag. 350.) *openly ſayes and auers, that neither* the ,accuſing or appealing Biſhops themſelues were to be ,reprehended on this account, that they drew or ,brought the affairs or cauſes of, or accuſations againſt ,other Biſhops, to a ſecular Iudicatory. For thus he ,writes Ep. 48. *Si autem ſicut falsò arbitramini, verè crimi-*,*noſum Cæcilianum, iudicantium terrenis poteſtatibus tradiderant* ,*quid obijcitis quod veſtrorum præſumptio primitus fecit* (he ,ſpeaks to the later Donatiſts) *quod eos non arguerimus* (ſayes he) *quia fecerunt; ſi non animo invido & noxio, ſed emendandi & corrigendi voluntate feciſſent.* Therfore ,Saint Auguſtin ſayes that where and when the diſpute, ,concerns the correction and amendement of Eccleſi-



a **Friar Walſh imitats the Donatiſts example in his perſecuting Catholiks Biſhops.**

,asticks, to demand the iudgment or sentence, and to ,appeal to the power of earthly Princes, is not repre-,hensible, if the accusers proceed not in such (or indeed ,any other) application, out of enuy or malice. Thus ,you.

Is it the part of a Christian writer, Mr. Walsh, to impose vpon his Readers such falshoods as you do, and then vpon that great Doctor of the Church Saint Augustin? This great Doctor writ that Epistle 48. to proue it was lawfull for Churchmen to implore the protection and help of secular Princes, and the execution of their lawes against heretiks and schismatiks (but not their Iudicature) as is euident by the text. And becaus *Rogatus* and other Donatists, reprehended the Saint for changing his former opinion into this which he now defended, he retorts their arguments, and puts them in mind of the ancient Donatists practises against *Cæcilian*; shewing how inconsequently and absurdly they argued against the punishment of conuicted heretical Bishops by secular lawes, whereas themselues made the Secular Soueraigns Iudges of *Cæcilianus* and *Felix*, Catholik and innocent Bishops. This being the whole drift of S. Augustin in that epistle, you quote som words of it, which, euen as you order them, make against you. For euen in them the Saint taxes the ancient Donatists with *presumption*, for accusing *Cæcilianus* (though he were criminal) before a Secular Iudge; and you pretend, Saint Augustin only reprehended their enuy and malitious intention in accusing him, but not the accusation itself If you had don your Reader the fauor, and Saint Augustin the iustice, to quote his words but foure lines after those, you would haue cleer'd the whole matter, and not haue forc't me to call you a shameless Impostor. What think you of these words of S. Augustins Mr. Walsh? (*Ibid.*) *Illos autem magis hinc arguimus,*

*Erguimus, qui apud Imperatorem vltrò Cæcilianum accusauerunt, quem prius apud Collegas trransmarinos conuincere debuerunt, ipso autem Imperatore longè ordinatius agente, vt Episcoporum causam ad se delatam, ad Episcopos mitteret) ne victi pacem cum fratribus habere noluerunt; sed rursus ad eundem Imperatorem venerunt, rursus non Cæcilianum tantum, verum etiam datos sibi Episcopos Iudices apud terrenum Regem accusauerunt. But we reprehend them* ( the Donatists ) *the more, that they accused of their own accord before the Emperor Cæcilian, whom first they ought to haue conuinc'd before the Collegues beyond the seas* ( he means Bishops; ) *the Emperor himself hauing proceeded much more orderly, sending the cause of Bishops which was brought to him, to Bishops;* ) *and yet they* ( the Donatists Bishops ) *being cast, would not haue peace with their brethren, but came again to the same Emperor, and again accused before the earthly King not only Cæcilian, but also those Bishops which had bin appointed their Iudges.*

a You haue not hitherto Mr. Walsh, produced any argument against the doctrin and practise of the Catholik Church, which hath not bin retorted against, and apply'd to yourself. This also is of the same nature. You censure and condemn your titular Archbishop of Dublin ( as the Donatists did *Cæcilian* ) for defending himself against that petition and accusation of yours, which you presented to his temporal Soueraign. And because vpon that occasion, som Inquiry was made into your own, and your Remonstrant brethrens actions, and som therof appeare to be Treasonable, you complain of the said Archbishop, as if he had sought to take away Churchmens liues by a secular power; wheras, if the truth were knowen, he hindered the witnesses to giue in euidence against you, because they were Priests, and could not lawfull concurr to the death you deseru'd. But if by your own prosecuting him,

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a You haue not hitherto Mr. Walsh, produced any argument against the doctrin and practise of the Catholik Church, which hath not bin retorted against, and apply'd to yourself. This also is of the same nature. You censure and condemn your titular Archbishop of Dublin (as the Donatists did *Cæcilian*) for defending himself against that petition and accusation of yours, which you presented to his temporal Soueraign. And because vpon that occasion, som Inquiry was made into your own, and your Remonstrant brethrens actions, and som therof appeare to be Treasonable, you complain of the said Archbishop, as if he had sought to take away Churchmens liues by a secular power; wheras, if the truth were knowen, he hindered the witnesses to giue in euidence against you, because they were Priests, and could not lawfull concurr to the death you deseru'd. But if by your own prosecuting him,

a Friar Walsh his arguments apply'd to himself.

him, your crimes vere casualy discouered, and publish-ed by others, he was no more oblig'd to saue you from the gallows, than Bishop *Felix* was to saue the Donatist from the rack. Notwithstanding this danger you were, and are still in, of hanging, you are still as obstinat in persecuting that Prelat, and in importuning the King and Parliament with falle and forged accusations against him, as the Donatists were against Archbishop *Cæcilian*. You criminat him in print, after that your petition and accusations had bin cast out of the Conncel of Ireland, as falle; and he dismist as innocent. But you print not a word to cleer yourself of the Murthers and Treasons layd to your own charge; not by him, but by many others, who say they will make them out whensoeuer commanded. The vindication of yourself from these aspersions you remit to your *Latina Hibernica*, or latin Irish volum, consisting for the most part of ridiculous impertinent speaches of your own; as if it were not to purpose, or there were no room, to insert a confuta-tion of calumnies, which endanger your life, and haue ruin'd your reputation; or as if english men could not be conuinc't of your innocency as well in english, as in latin or Irish; for your *Latina Hibernica* must be writ in one of these languages.

a Well, *now you haue don* (say you) *with Constan'in, only this* you *will add in relation to that his famous saying, wherin he desir'd the Bishops to refer* all their accusations ,to the great Iudge of all, Christ our Sauior himself on ,the final day, and to vse no other means of punishing, ,constraining, or forcing one the other by their own ,authority, and at least in such things as properly ,concern'd the execution of their Episcopal office to-,wards their respectiue flocks: in relation I say to this part

a Pag. 354 & 355. Peter Walsh his parity of Bishops, and independent Episcopal Church.

part of that saying, or the meaning of Constantin, I, will add (say you) that Constantin might haue heard, of others, or perhaps of himself learnd and read in, *Saint Cyprian's* works (for Cyprian was before his dayes), what euen this great and holy Martyr Bishop himself, said to this purpose openly in a great Councell of his, African Bishops, (of all whom as being himself the, Archbishop of Carthage, he was Primat;) *Neque enim*, (sayes he in Conc. Afric. de Hæret. baptis.) *quisquam, nostrum Episcopum se esse Episcoporum constituit, aut tyrannico, terrore ad obsequendi necessitatem Collegas suos adegit: quando, habeat omnis Episcopus pro licentia libertatis & potestatis suæ, arbitrium proprium, tanquam iudicari ab alio non possit, cum, nec ipse possit alterum iudicare; sed expectemus vniuersi iudicium, Domini nostri Iesu Christi, qui vnus & solus habet potestatem, & præponendi nos in Ecclesiæ suæ gubernatione de actu nostro, iudicandi.* So this blessed Cyprian, intending and signifying (if I be not very much deceiued) the parity of, Bishops amongst themselues, or independence from, the iudicial authority, or authoritatiue iudgment of, one an other (if we regard only the immediat law of, God) and therfore exhorting them all not to iudge, one an other by any such pretended authority, but to, leaue all their differences and dissuasions whatsoeuer, (about seueral or distinct wayes of discipline, or of, the gouernment or spiritual direction of their respective flocks) to the iudgment of our Lord JESVS, Christ, who (sayes he) is the onely and sole he, that, hath power both to prepone vs in the gouernment of, the Church, and to iudge of our act. --- Which final, and peaceable aduice of Saint Cyprian to the Bishops, of that aboue mention'd African Synod, Constantin, the great may be thought to haue alluded vnto in, his aduice also (being it is so like) giuen to those, other Bishops of the Nicen Councell. But whether, certainly,

,certainly it be so or not, it matters not much heer, or ,any more at all than to shew vpon what ground Const,antin might haue aduised the Bishops to peace a,mongst themselues; and for pure ecclesiastical diffe,rences in point of meer disciplin, or reformation of ,manners, or of the liues or conuersation of the Bishops ,themselues in peace and vnity to expect (if they were ,not otherwise of one sentiment or equal edification) ,the iudgment of God alone, and not proceed to the ,Censure of one an other, especialy in the occasion ,then present of the grand Controuersy with *Arrius* of ,the chiefest fundamental of the Christian Faith itself; ,and in itself abstracting so much from all personal fai,lings in life and conuersation of either Bishop, Priest, ,or Laik. Nor doth it matter it at present how, or in ,what sense we must vnderstand this saying of *Cyprian*, ,or euery or any particular branch of it, further than ,that of Constantin, and in his right meaning (which ,I haue before giuen) is paralell to it.

## ANIMADVERSION 11.

### *Friar Walsh his* Idea *of the doctrin and disciplin of the Catholik Church, and of the equality of its Bishops.*

THIS Explication and Comment of yours Mr. Walsh, vpon *Saint Cyprian* and *Constantins* words, concerning the Iudicature and Priuileges of the Clergy, doth declare very wel that entertaining and pleasing *Idea* you tell the Catholiks of the three Kingdoms *a* you haue had these many

*a* Pag. 5. Dedicat.

many yèars, wherin they are ſo much concèrn'd. It can not be denyed but that its a very pleaſant thing (eſpecialy for the Biſhops, to be ſo abſolute, ſo at peace, and enioy ſuch liberty, amongſt themſelues, that none but our Sauiour Ieſus Chriſt can queſtion them, for the gouernment of their flocks, or for any ſcandal of their own liues and conuerſation. This is your Idea, and you ſay it was the ſentiment of Saint Cyprian, if you be not much miſtaken, and that Conſtantin the great had it from his writings, and aduiſed the Biſhops of the Nicen Councel (according to this Idea) to fall vpon the Arians, and neuer trouble themſelues with reprehending or correcting their own faults and frailties, becauſe all ſuch things muſt be remitted to the day of Iudgment; in the mean time euery *Biſhop hath his own proper abitrement, pro licentia libertatis & poteſtatis ſuæ, according to the pleaſure of his own liberty and his own power.* I confeſs this is a great priuilege, and more than euer the Roman Catholik Clergy (euen the Pope himſelf) prerended to: for the Pope may be vnpoped, at leaſt for hereſy. But the Biſhops of your Idea, or Church, Mr. Walſh, are all Popes, and yet can not be declared by any other Biſhops or Cardinals to be depoſed by Chriſt for any hereſy or fault committed in gouerning their flocks. Now, though you declare yourſelf to be no Roman Catholik by this your parity of all Biſhops, and ſaying that (*by the immediat law of God*) the Pope hath no ſpiritual ſuperiority or authority ouer other Bishops; yet I hope you will giue temporal Soueraigns a ſuperintendence, or ſom power to keep thoſe independent Bishops in order, and Church diſciplin; at leaſt you pretended ſo hitherto. But now you ſay, *no.* For, Conſtantin and Saint Cyprians rule is, that no Emperor, no King, none but Ieſus Chriſt alone may order or iudge Biſhops: *Vnus & ſolus* (*Ieſus Chriſtus*) *habet*

*habet potestatem & præponendi nos in Ecclesiæ suæ gubernatione, & de actu nostro iudicandi.* How com you then to fool vs hitherto, and make the world beliene (from the first page of your great volume vnto this 345 ) that temporal Soueraigns haue power and authority from God, to correct not only the lay crimes, but the Ecclesiastical faults of Bishops, and to force them to keep the Canons, Customs, and disciplin of the Church ? Is this your zeal for the right of temporal Soueraigns ? Is this the scope and sense of your loyal Remonstrance ? Certainly it will be suspected you are a Cheat.

If you be such a man Mr. Walsh, you either were too scrupulous, or did ouer act the Hypocrite, when you refused the Bishoprick (you say) was offerd to you (by the Protestants I suppose) in Ireland. What could you desire more than to be equal with the Pope, [a] and not accountable to any spiritual or temporal Superior vpon earth for the gouernment of your flock, or yourself ? Especialy you hauing declared (pag 42. n. 13. of your Preface) that *you hold yourself oblig'd in conscience (for any thing you know yet) to concurr with them who doubt not the ordination of Bishops, Priests, and Deacons in the Protestant Church of England, to be (at least) valid. And yet you haue read all whatener hath bin to the contrary obiected by the Roman Catholik writers, whether against the matter or form, or want of power in the Consecraters, by reason of their Schism or heresy, or of their being deposed formerly from their sees.* By the way Mr. Walsh, let me tell you, that the Roman Catholik Church doth not ground its practise of ordaining (*absolutely and without any condition at all*) protestant Ministers, who are conuerted and desire to be Priests amongst vs, vpon their want of true and valid ordination proceeding from any Schism, heresy,

[a] Mr. Walsh his opinion of the validity of the English Protestant Episcopacy.

hereſy, or depoſition of their Ordainers, and firſt proteſtant Bishops; for, we all grant that neither Schiſm, nor hereſy of the Conſecraters, or their *depoſition*, makes an Ordination inualid; as you ſee by what we hold of heretical Biſhops but we ground the nullity of the proteſtant Epiſcopacy and ordination both vpon the inualidity of the proteſtant *form* of Epiſcopacy & prieſtood, and vpon their firſt Conſecrater (Parker) (vpon whoſe conſecration all theirs doth depend) neuer hauing bin conſecrated a Bishop himſelf; for, (beſides many other proofs) *Iewel* and *Horn* pretending to make out his and their own Epiſcopal conſecration, could neuer in their bookes printed to that purpoſe, and in anſwer to *Harding* and *Stapletons* printed bookes and queſtions, name then (when it concern'd them moſt) the Bishop that conſecrated Parker; nor produce as much as one witneſs of ſo publik and ſolemn a Conſecration as his was pretended to be 50 years after. This together with the 25. article of the Church of England, declaring, that *Ordination* is not properly a *Sacrament*, becauſe it requires no *viſible ſign* or *ceremony* (and by conſequence no impoſition of Epiſcopal hands) together with the Act of Parliament 8. Eliz. 1. is one of the chief grounds we haue to beliue the Proteſtant Bishops are not validly conſecrated, nor the Catholiks guilty of ſacrilege in reordaining them, when they are made Prieſts amongſt vs.

An other ground is the inualidity of the proteſtant *Form* for ordaining Prieſts and Bishops; the *Form* I mean that had bin vſed ſince King Eduard 6. reign vntill the hapy reſtauration of King Charles 2. For, after his reſtauration, the Bishops themſelues found our exceptions againſt the validity of King Eduards *Form*, were reaſonable, and thereupon were pleaſed to alter it adding thereunto the words *Bishop* and *Prieſt*, as we directed; which

which (or the equiualent) are neceſſary to expreſs the caracter receiued by the form; and which were wanting in the old form. a This and much more you might haue ſeen in the Catholik writers obiections, Anſwers and replyes to *Maſon Bramhall*, Heylin, and other Proteſtant writers. And if you haue ſeen them, you ought to be ashamed of being more obſtinat than the Proteſtant Bishops themſelues, who (by the amendment of their old Form) confeſs it was defectiue, and that a new Form was neceſſary; otherwiſe they would neuer haue alter'd the old in ſo material a point, after an hnndred years diſpute. But ſeing you are ſatisfied with the proteſtant Epiſcopacy, and beliene the oath of Supremacy to be ſo lawfull, as to vpraid Roman Catholiks with *rashneſs* and *obſtinacy* for not taking it, I ſee not how you could ſcruple accepting of a proteſtant Bishoprick in your own Countrey; and therfore I can hardly beliue any ſuch thing was euer offerd you. But if euer it will be offerd you, its twenty to one you will be deſired firſt to cleer yourſelf, and wash off that ſtain of innocent English bloud, wherwith you are aſperſt, and reputed irregular.

But to return to Conſtantin and Cyprian, I can aſſure you, that you are very much deceiued (or at leaſt you deſign to deceiue others) in the interpretation you giue of their words. Its generaly belieued that S. Auguſtin vnderſtood Saint Cyprians works and words better than you do, Mr. Walsh. Now Saint Auguſtin after ſetting down lib. 3. de Baptiſmo cap. 3. thoſe words of Saint Cyprian which you quote for the equality

a Sanders in Schiſm. F. Holiwood, or Sacroboſco in ho. de inueſtig. vera Chriſti Eccleſia c. 4. Fitz Simons in Britonomachia. D. Champney. D. Harding. D. Scapleton. Treatiſe of Catholik Faith and Hereſy. Polit. Cathechiſm. Nullity of the Clergy of England in anſwer to D Bramhalls vind. Religion and Gouernment. Eraſmus Senior & Iunior.

lity of Bishops, as if none of them ought to be iudged by an other, but only by God &c. Sayes, that S. Cyprian meant this of Controuersies, wherin the Church hath not declared or defined the truth as yet in debate, *Opinor* (saith he) *in his quæstionibus quæ nondum eliquatissima perspectione discussæ sunt, &c.* In such questions t'is very certain that not only Bishops in Prouincial and Gene-Councils, but that euery priuat Doctor in the Schools, may speake freely, and not be forc't to any side or sentence; and this is all that S. Cyprian meant, if S. Augustin be not very much deceiued. S. Cyprian was also in the right, in telling his African Bishops, that neither himself, nor any of them, was *Episcopus Episcoporum*, *Bishop of Bishops*. That is a title giuen only to the Bishop of Rome, and hath bin giuen by a Primat of Affrik, and Saint Cyprians successor (Stephen) in his letter to Pope *Damasus*; in a letter, I say, writ to him in the name of three African Councils; *Beatissimo Domino, & Apostolico culmine sublimato, S. Patri Patrum, Damaso Papæ* &c. *Father of Fathers*, and *Bishop of Bishops a*, signify the same thing in those Circumstances: and himself declares it, saying in the same Epistle, *& summo omnium Præsulum Præsuli.* That the Bishop of Rome had authority and iurisdiction ouer other Bishops, independently of any general Councils, or their Canons (and consequently had this authority from God immediatly) is confess'd by S. *Cyprian*, who liued before any of the four first general Councils; and yet desired *Stephen* Pope (lib. 3. Ep. 13.) to depose the Bishop of *Arles*, and put an other in his see.

Now to end with your *Idea* of the Church. It is obserued in the liues of such Saints as are Fundators or Reformers of Regular Orders, that God did reueale to

 them,

a Tertullian. in lib. de Pudicitia calls the Bishop of Rome *Episcopus Episcoporum* Bishop of Bishops.

them, or giue them an *Idea* of their Congregations. Was it God or the Deuil gaue you the *Idea* of your reformation? yourſelf is much pleaſed with it; but the Catholiks to whom you communicate and dedicate it, haue no reaſon to be pleaſed with it. For, it is a wild wicked fancy of *independency*: an vnreaſonable liberty without ſubordination or diſcipline: A company of diſſolute fellows without feare of correction: A commonwealth of Libertins without any coerciue power to keep them in awe, or in order. How can you imagin Mr. Walſh, that Chriſt, being infinit wiſdom, would inſtitute a Commonwealth of frail men, or a Church and not inueſt the Gouernors therof (who are the Clergy) with any coerciue power to puniſh and correct ſuch frailties of their ſheep or ſubiects, as he foreſaw would be committed, and corrupt others? This is a pretty Idea of your Church, but not of Chriſts. An Idea your Remonſtrants did practiſe whilſt you were in power, and gouernd them, but too ſcandalous to continue.

## ANIMADVERSION 12.

### *Of the Emperors ſucceeding Conſtantin the Great.*

TO proceed therfore from Conſtantin to more inſtances of matter of Fact in other Emperors and Kings who ſucceeded him (ſaith Friar Walſh pag. 345. & ſeq.) Conſtantius (Conſtantins ſon) offers himſelf firſt. For this Conſtantius would haue, and accordingly had the criminal

,minal cauſe of *Stephanus* the Patriatch or Bishop of ,Antioch , as being accuſed ( de vi. publica , & lege ,Cornelia de Sicarijs ) of murther, to be tryed in a ſecu-,lar Iudicatory , and before himſelf in the Pallace ; and ,not by any means in the Church &c. Neither is it ,material to obiect heer, that *Conſtantius* was an Arrian, ,for the Arian Biſhops ſtood as much for the immu-,nities of the Church and Church men , and ſo did the ,Arrian Princes aduiſed by them , as any Catholiks, ,when the crime obiected was not diuerſity in Religion.

To proue that Catholik Emperors iudged the cauſes and perſons of Catholik Biſhops in their lay Courts , you quote the caſe of *Stephen* the Arrian Biſhop of Antioch , punith'd by Conſtantius the Arrian Emperor. And yet Theodoret, whom you cite for the murther ( as you ſay ) committed by *Stephen* ( though Saint Athanaſius ſpeaks not of murther , tells you , according to your own tranſlation of his words , that Stephen pleaded againſt the Emperor , Clerks ought not be whipt or *wounded*, *At cum Stephanus petulanti ore illis contradiceret , affirmaretque , plagas non eſſe infligendas Clericis.* I will tell you the ſtory as S. Athanaſius *a* recounts it , and you may apply it to yourſelf and other heretiks , whoſe cuſtom it is , and has alwayes bin , to diſcredit and defame their Catholik Confuters , when they can not anſwer their arguments. This *Stephen* you ſpeake of, hauing bin with other Arrian Biſhops condemn'd and depoſed as an heretik , *b* in the Catholik Counceil of *Sardica*, perſecuted moſt barbarouſly thoſe who had condemn'd him and the reſt ; he layd ſpies and Catchpols for them in all ſea ports and inland Towns, when they returned from that Synod ; iuſt as you did in Dublin and other Towns for the poor old Archbiſhop *Burk* of Tuam , Father *Farcell* , *Tully* , *Moor* , add all who



*a* Ep. ad Solit. *b* Stephen the Arian Biſhop.

were against your Remonstrance. Amongst others, he persecuted the two Bishops (Vincent and Euphrates) who had bin sent by the holy Synod to giue an account to the Emperor of their proceedings. And *Stephen* not finding any crime against them, he and som of his Priests hired or persuaded a Harlot to accuse *Euphrates*, as if he had attempted to be dishoneſt with her; but she not hauing bin fully instructed, or not following punctualy his instructions, the fraud of *Stephen* and his Priests was discouered, and himself deposed by the Arian Bishops, by command of the Arian Emperor; who began then to suspect that a religion maintain'd by such villanies, could not be good. How Stephen's case (recounted either after your own way, or that of Saint Athanasius) can be for your purpose, I do nor perceiue; for, we Catholiks not only confess, but desire, that such declared and condemnd heretiks as Stephen and you, be corrected and punish'd by the secular power, though you should plead the priuileges of Churchmen. You haue forfeited all such exemptions as soon as you declare yourselues heretiks.

But you tell us an other pretty story, how *S. Athanasius Bishop of Alexandria, and Paulus Bishop of Constantinople*, being deposed from their sees by other Bishops, and hauing their refuge to the Emperor *Constans* in the *west*, he at their instance and earnest petition', and euen in a cause merly ecclesiastical, but for the relief of innocency oppressed wrongfully, sent letters to his brother *Constantius* wherin (as Socrates writes lib. 2. c. 12. and Sozom. lib. 3. cap. 9.) he signifies his pleasure, that three Bishops be sent from the east, to giue him an account of the causes, why *Athanasius* and *Paulus* had bin deposed &c. In which procedure of Constance, I believe our very Antagonists will not haue the confidence to say there was any vsurpation; being that

,that such religious Orthodox Bishops as this *Paul* ,and *Athanasius*, and so rigidly obseruant as they of ,ecclesiastical discipline, were his Authors and Petitio-,ners to reassume the iudgment of themselues, albeit ,in a cause purely ecclesiastical, or which onely, or at ,least chiefly concern'd a spiritual sentence of deposition ,of two Bishops from their Episcopal sees, pronunced ,against them by a Council of other Bishops. But ,whether our said Antagonists will (or no) pretend ,therin any vsurpation, I am sure the matter of *fact* is ,true; as I am sure also that euen natural reason itself ,will force them to confess there was a supream right in ,*Constans* to relieue by all due means, oppressed inno-,cency; and that there was no other way so ready, iust, ,and equitable as this which he took.

a I haue in other occasions aduised you Mr. Walsh; neuer to bring stories which make against yourself; but I see you are resolued to continue that course. How-euer I will now aduise you, that when you quote such passages, let them not be those which are most obuious, and of persons so generally known, that its impossible to conceal your imposture. Is there any thing more known or celebrated in the ecclesiastical History, than Saint Athanasius his disputes and differences with the Arians? Why then are you so vnwary in your wicked way of corrupting Authors, and abusing Readers, as to say, that S. *Athanasius* and *Paul* were earnest Suitors and Petitioners *to the Emperor Constance to reassume the iudgment of themselues, albeit in a cause purely ecclesiastical*? Doth Socrates or Sozomen say this? Doth any writer, but your lying self, say it? Would any but so dull and sensless a man as you, print it? To what purpose should those two Patriarks of the East, petition the Emperor of the west to reassume the iudgment of a



a The case of S. Athanasius and Paulus.

cauſe or fact that had no relation to his Dominions or iuriſdiction? Do not you know that this Emperors iuriſdiction was limited by the Alps; and that Egypt and Aſia was vnder that of Conſtantius his brother; How com you then to ſay that Athanaſius Patriark of Alexandria in Egypt, and Paul Patriark of Conſtantinople, were earneſt Petitioners to an Emperor only of the weſt part of Europe, for reaſſuming the iudgment of a cauſe depending in Conſtantinople and Egypt? That out of his zeal he writ to his Brother Conſtantius, and threatned to make warr againſt him, if he did not let thoſe Patriarks return and gouern their ſees, we confeſs; but that theſe two holy men euer petitioned to him to reaſſume the iudgment of that matter (which only can make for your purpoſe) is one of your accuſtomed fictions and impoſtures. Would not they be Rebells againſt their lawfull Soueraign (according to your own principles) if they had don ſo? Hath the paſſion you haue to eſtabliſh your hereſies, ſo blinded you, and blotted out of your ſoul all truth and common ſenſe, that you can not ſee your own contradictions? You do not tell your Reader that thoſe two Patriarks were reſtored to their ſees by the Catholik Councel of *Sardica*, and that they were depoſed by an Arian Conuenticle. You only ſay they were depoſed by other Biſhops. What Biſhops? Do you incline to Arianiſm alſo? make you no difference between Biſhops and Biſhops? Catholiks and Arians? If Athanaſius and Paul had bin depoſed by ſuch a Catholik œcumenical Council as that of *Sardica*, which reſtored them to their ſees, they had bin as iuſtly baniſht by the Emperor, as you may be by any Chriſtian Soueraign, after you haue bin excommunicated by your Superiors, and declared an heretik by yourſelf in print.

You haue an admirable wit and faculty Mr. Walſh; in arguing againſt yourſelf. To proue that Emperors

and temporal Soueraigns haue a power inherent in them to make eccleſiaſtical lawes, and that *de facto* they did puniſh Church men by their own ſole authority, you quote examples of Biſhops puniſhed and baniſhed by them, after they had bin depoſed and degraded by the Pope and Councils How many times hath *Belarmin* told *Caluin*, and others from whom you borow all your obiections (but as they alſo do you conceal his anſwers) that temporal Soueraigns not only may, but are bound in conſcience to protect the Church by puniſhing according to law, ſuch as are declared by it heretiks, depoſed from their Biſhopriks, or degraded? You argue againſt yourſelf, when (pag. 360.) you quote S. *Leo* the Popes words Ep. 81. to *Leo* the Emperor, wherin he begs of him to baniſh from Conſtantinople thoſe of the Clergy which fauored hereſy, ſeing *Anatolius* the Biſhop of that ſee, was remiſs in doing that his duty; *Vouchſafe* (ſaith the Pope) *for your Faiths ſake, to do this fauor to the Church, or to apply this remedy to it*: you argue againſt yourſelf Mr. Walſh, when you quote the words of the Pope *Simplicius* Ep. 9. 11. beſeeching the Emperor *Zeno*, *Vt quod per nos Eccleſiæ ſeriò poſtulat imò quod ipſi ſpecialius ſupplicamus*, *Petrum Alexandrinæ Eccleſiæ Peruerſorem ad exteriora tranſferri piiſſima præceptione iubeatis.* Suppoſe Mr. Walſh, the Pope or the General of your Order ſhould write to the King or England theſe very ſame words, *The Church by me, doth ſeriouſly deſire, and I more particularly do ſupplicat your Majeſty, you be pleaſed to command by a moſt pious order, that Peter Walsh a diſturber of the peace* (in lieu of Peter the Intruder of the Church Alexandria) *be tranſported to foreign parts.* Would any man of ſenſe iudge by this humble requeſt, that our King or any other to whom it were made, had that ſpiritual authority in Eccleſiaſtical matters, which you would fain flatter Soueraigns

with ? Nay ſuppoſe his Majeſty or the Parliament were pleaſed (for the peace of the three Nations, and to puniſh you for teaching and printing, that Biſhops, as Biſhops, can not lawfully help or ſuccor their King to pull down an vſurper, or oppoſe any rebellion) to ſend you to row in the Galleys of *Tangiers*, or to the *Barbados*, to labor with the ſlaues in the Sugar Mills (as you ſay pag. 357.) one *Chronopius* a Biſhop was ſent to digg in the Syluer Mines by the Emperor Valentinian, for appealing to him after he had bin condemned by an Eccleſiaſtical ſentence of 70. *Biſhops*; would any one think that this Miſſion of yours to *Tangiers* or *Barbados* (after you had bin condemned by the Church, as an heretik for this doctrin) could proue that the King or Parliament had power to gouern the Church, or to make lawes in ſpiritual matters ? Tis therfore to no purpoſe for me to confute theſe and other wild arguments of yours, ſeing themſelues ſufficiently lay open your groſs miſtake, and demonſttat your litle wit and iudgment.

But I will beg my Readers leaue and patience to relate your *Achilles*, [a] in the controuerſy of S. John *Chryſoſtom. Arcadius, an Emperor alſo very Orthodox* (ſayes Friar Walſh pag. 360.) *receiued the accuſations againſt Iohn Chryſoſtom Biſhop of Conſtantinople, and thervpon hauing firſt ordered a iudicial procedure againſt this great and holy Biſhop, at laſt condemn'd and ſent him with a guard of Soldiers farr off to exile. Socrates lib 6. c. 16. & Falad. in Dial. And certainly Pope Innocent (the firſt of that name) who then gouerned the ſee of Rome, where he inueighs bitterly againſt Arcadius, and againſt Endoxia, his Empreſs, as againſt moſt grieuous Perſecutors of ſo great and ſo holy a man, doth not at all obiect that Arcadius, being a meer lay man, vſurped a iudiciary power in Eccleſiaſtical matters, or ſo againſt his own Biſhop; nor that he proceeded ſo againſt him, out of, or by a tyrannical power,*

[a] The caſe of S. Iohn Chryſoſtom.

*power, and not by any legal authority, ouer him in the caſe; but only reprehends Arcadius in that he had not proceeded iuſtly againſt Chryſoſtom; or in that he had not made right vſe of the power which he had in the caſe; and in a word, in that he expell'd Chryſoſtom from his Epiſcopal throne, before his cauſe had bin legaly, and throughly ſifted or iudged, as it ought, and conſequently without obſeruing the due formalities, or euen ſubſtantial or eſſential procedure in ſuch caſe required by the law. Ejecit ſi (ſay s he) è throno ſuo, re non iudicata, magnum totius orbis Doctorem. Niceph. lib. 13. cap. 34. Nor doth Chryſoſtom himſelf any where complain of the Emperor as hauing vſurped a power of iudging, condemning, or banishing him And yet we know he writ to ſeueral, eſpecialy to Pope Innocent, many letters fraught with complaints of the Emperors vniuſt iudgment and proceedings againſt him; acknowledging Arcadius, or at leaſt ſuppoſing him ſtill a legal Iudge, though vniuſt as to the ſentence in the caſe.*

You haue the misfortune Mr. Walſh, to contradict yourſelf in euery ſtory you tell, and by conſequence you haue a ſpecial gift of diſcrediting your own writings, and making your relation and comments vpon it incredible and ridiculous. You ſay in the beginning of this ſtory, that *Arcadius* receiued the accuſations againſt Saint Iohn Chryſoſtom, and therupon, hauing firſt ordered a iudicial procedure againſt that holy Biſhop, at laſt condemned and ſent him with a guard of Soldiers farr off to exile A *iudicial procedure*, Mr. Walſh, is, to proceed *ſecundum allegata & probata*; if Arcadius did ſo, and was Chryſoſtoms lawfull Iudge Pope *Innocent* could not reprehend *Arcadius* as proceeding vniuſtly againſt him, or ſay that he condemned him *re non iudicata*. Is to condemn one according to a iudicial procedure, and by a lawfull authority, to condemn him *re non iudicata*? When therfore the Pope reprehended Arcadius for baniſhing Chryſoſtom *re non*

*iudicata*

*indicata*? before his cauſe was ſentene't, he meant (as is vnderſtood by euery man of ſenſe) that Arcadius was not his lawfull Iudge, and that he ought to haue expected the ſentence of the Apoſtolik ſea, or a Catholik Councel of Biſhops to which the Saint had appeald? You ſee Mr. Walſh, how you contradict yourſelf, and how difficult a thing it is to contradict truth, and to corrupt ſuch Authors as tell it, without being caught in a lye.

Heare then the true ſtory of S. Iohn *Chryſoſtoms* controuerſy with the Emperor *Arcadius*, as it is related by S. Iohn himſelf, Palladius, and the ſame Authors which you quote. *Theophilus* Biſhop of Alexandria, and others ill affected to S. Iohn Chryſoſtom, were employ'd by *Endoxia* the Empreſs to depoſe that holy Prelat from his ſee, his chief Accuſers were ſom of his own Prieſts, who could not endure his iuſt reprehenſions for their faults. Amongſt other things himſelf ſayes, he was accuſed of too much familiarity with a certain woman, and that he permitted people to receiue the communion after eating. This accuſation was heard by *Theophilus*, and 36. Biſhops of his and the Empreſs faction, met at *Calcedon*; and exhibited by two Prieſts of Conſtantinople, which Chryſoſtom had excommunicated for notorious crimes. The Saint had with him in Conſtantinople forty Biſhops aſſembled to heare a charge of 70. articles giuen in againſt Theophilus; but Thophilus who ſhould haue ſtood at the barr in Conſtantinople, ſate as a Iudge in *Calcedon*, and without any lawfull authority ſummon'd Chryſoſtom to appeare before him at Calcedon, to anſwer the charge put in againſt him by the two excommunicated Prieſts. But though the S. ſaid he would appeare when ſoeuer the Iudges were lawfull and not parties, yet the 40. Biſhops who ſtuck to him, ſignified to Theophilus, that he ſhould rather com to Conſtantinople, to cleer himſelf,

than

than call others to iudgment at Chalcedon? Vpon this Chryſoſtom had ſentence of depoſition paſt vpon him at Chalcedon, for contumacy forſooth. And though he appeald to a Councell of Catholik and indifferent Biſhops, yet thoſe of Chalcedon had ſo much intereſt with the Empreſs, and ſhee with the Emperor, as to haue Chryſoſtom halled out of his Church by Soldiers; wherupon he retired to *Bernetum* of Bithinia. But a ſedition being feared in Conſtantinople for this iniuſtice, the Emperor (and the Empreſs alſo) ſent to deſire him to return withall diligence; which he did; but as ſoon as he return'd, he deſired the Emperor (as may be ſeen in his Epiſtle to Pope Innocent) that his cauſe might be tryed in a lawfull Synod of Biſhops; ſo farr was he from acknowledging the Emperor to be lawfull Iudge either of his cauſe, or of his baniſhment.

Som months after Chryſoſtoms return, he reprehended the ſportes and playes which were acted almoſt at the Church door, with ſo much profaneſs and noyſe, that the Diuine ſeruice and Sermons could ſcarce be heard. But becauſe this ſtirr was kept in honor of the Empreſs *Eudoxia*, and at her ſtatue, which was ſet vp neer the Church vpon a noble pillar, ſhe interpreted Chryſoſtoms zeal to be but animoſity againſt herſelf, and ſent priuatly for thoſe Biſhops which had formerly condemned and depoſed him at Chalcedon, to the end they might renew or confirm that ſentence, or any other by virtue wherof he might be depoſed and baniſhed. They finding no crime wherupon to ground his depoſition, pretended it was a ſufficient cauſe for it, that hauing bin lately depoſed by themſelues in their Synod of Calcedon, he return'd to take poſſeſſion of his ſee without the ſentence of an other Synod greater than that which had depoſed him; alleaging this to be againſt a *Canon* made in a Councell of *Antioch*. But the

Saint

Saint replyed, it was a Canon made by som Arian Bishops, againſt S. Athanaſius, and therfore of no force. Heerupon the aforſaid Bishops and *Eudoxia* importuned the Emperor *Arcadius* to banish Chryſoſtom, aſſuring him that their ſentence therof was iuſt, taking vpon their own ſouls the ſin and blame therof. The Emperor at their inſtance ſent a Meſſage to Chryſoſtom, to be gon; but he anſwering that he had receiued the charge of that Church from God, to procure the ſaluation of ſouls, and therfore could not leaue it vnleſs he were forc't away, the Emperor ſent ſoldiers to do it. Then Chryſoſtom appeald to Pope Innocent the firſt, vſing theſe words. *I beſeech you write, and by your authority decree, that theſe wicked tranſactions be of no force, as of their own nature they are voyd and null, we hauing bin abſent, and not refuſing iudgment; thoſe who haue don them, make them ſubiect to the Cenſure of the Church. But we who are innocent, and not conuicted nor found guilty of any crime, command to be reſtored to our Churches, to the end we may enioy peace and charity with our brethren.*

You ſee Mr. Walsh, whether S. Iohn Chryſoſtom owned the Emperor to be his lawfull and ſupreme Iudge. You ſee how he appeals from his iudgment to the Pope. Now you ſhall ſee how the Pope not only reprehended, but punish't, iudg'd, and excommunicated the Emperor, declared voyd *Theophilus*, and all the other Bishops ſentence. Innocent his words are, *I the laſt of all, and a ſinner, yet hauing the throne of the greate Apoſtle Peter committed to me, do ſeparat thee and her* (Eudoxia) *from receiuing the immaculat Myſteries of Chriſt our God; and euery Bishop or any other of the Clergy which ſhall preſume to miniſter or giue to you thoſe holy Myſteries after the time that you haue read theſe preſent letters of my binding, I pronounce them depoſed from their dignities &c. Arſatius whom you plac't in the Bishops throne in Chryſoſtom's room, though he be*

*he be dead, we depoſe, and command that his name be not written in the role of Biſhops. In like manner we depoſe all other Biſhops, which of purpoſed aduice haue communicated with him &c. To the depoſing of Theophilus, we add Excommunication.*

*Arcadius* writ a ſubmiſſiue letter to the Pope, excuſing himſelf, and laying all the blame vpon the Biſhops and *Eudoxia*, ſaying he was ignorant of their iniuſtice againſt Chryſoſtom, therfore beg'd that himſelf and *Eudoxia* (who he ſaid was ſick, and had bin ſeuerely reprehended by him) might be abſolued from his Holineſs Cenſures. The Pope accepting of this excuſe and ſubmiſſion, reſtored them both to the Eccleſiaſtical communion. This is the true ſtory of S. Iohn Chryſoſtom, out of which Mr. Walsh, you may gather 1. That *Arcadius* did not as much as pretend to be Iudge of S. Iohn Chryſoſtom, or of his cauſe. 2. That neither the Saint nor the Pope, nor euen the factious Biſhops who met at Chalcedon, pretended there was any power in the Emperor to iudge or ſentence the perſon, or cauſe of Iohn, but only to banish him purſuant to the ſentence of the Conuenticle of Calcedon, who took vpon themſelues the ſin of that action, at which the Emperor ſcrupled as you haue heard. 3. That when the Emperor commanded Iohn to be gon from his Church, the Saint would not obey him, as not being his Iudge; and therfore the ſoldiers forc't him away. Would ſuch a great Saint as this, haue diſobeyed, if he thought the Emperor had any lawfull power or iudicature ouer him in that matter?

It were an endleſs and ſuperfluous labor to follow this wild Friar, wandring vp and down the Eccleſiaſtical Hiſtory with ſo litle iudgment, that though he can not find therin any thing for his purpoſe, yet is ſure allwayes to fix vpon thoſe examples which make moſt againſt

againſt him, as we haue ſeen hitherto, and any one may ſee in his own book, wherin he inſtances half a dozen other Princes actions, ſom wherof were confeſs'd heretiks, as *Theodoricus* the Arrian, *This Prince, though an Arian* (ſaith the iudicious Friar pag. 357.) *as to his belief of the Trinity of perſons, or Diuinity of Ieſus Chriſt, yet in all other points of Chriſtian Religion --- , he was preciſe, wary, and ſtrict enough.* Its very likely a man who denyed the Trinity and the Diuinity of Chriſt, would be very preciſe in believing, and ſtrict in not violating the Clergyes Priuileges. The Catholik Princes did but execute the laws againſt Bishops, when theſe were depoſed and declared heretiks by the Church; and that, ſomtimes at the expreſs petition of the Popes or Councells themſelues; and yet this dull Friar thinks this is a confeſſion and acknowledgment of the Clergyes ſubiection in ſpiritual matters to temporal Soueraigns, as Iudges therof. What man in his wits would quote (as this Friar doth pag. 361.) theſe words of Pope Iohn 2. in his letter to the Emperor *Iuſtinian*, as an euidence of lay Soueraigns iudicature or ſupremacy in Eccleſiaſtical affairs, *Its fit that they who obey not our Statuts, be eſteemed out of the Church. But becauſe the Church neuer ſhuts her boſom to thoſe, who return to it, I beſeech your Clemency, that if thoſe men hauing forſaken their error, and bad intention, will return to the vnity of the Church, and be receiued in your Communion, that you will remoue the ſting of your indignation, and at our intreaty, grant them the fauor of a benign mind.* Perhaps you, Reader, ſee not any thing in thoſe words for Peter Walsh his purpoſe; at leaſt I do not ſee where the *acumen* lyes. But we are dull. Obſerue, ſaith this acute Friar, *that he* (the Pope) *ſayes your indignation*, not, *our condemnation.* Mark that Sir. Well? I ſee theſe ſearching and ſubtile wits are ſtrange things; they find out Myſteries where there are none. Mr. Walsh

Walsh, would you haue the Pope ſpeake nonſenſe like yourſelf? Would you haue him exhort the Emperor to remoue from his mind the Popes thoughts, or a papal condemnation? What would you be at? The Pope deſires the Emperor to be charitable, and to be reconcil'd to the Church. Is this to acknowledge in him a full, *proper*, *legal*, and ſupreme power of coercion of Clerks? write ſenſe Mr. Walsh, and beg pardon of the prinrer and Reader, for your book is a manifeſt nuyſance to common ſenſe.

a I will preſume a litle further vpon my Readers patience, to let him ſee how wittily you confute *Belarmins* anſwer to *Barclay*, obiecting againſt the Eccleſiaſtical immunity, the caſe of *Hermanus* Archbiſhop of *Cullen*, whom the Emperor *Charles* 5. ſummon'd to iudment. Belarmin ſayes he did it, as Hermanus was a Prince of the Empire, and not as he was a Bishop. To this you ſay (pag. 264.) That *Belarmine writes ſo of this matter as he may be refuted* with that *leer*, wherwith a certain *Boor* pleaſantly check'd a great Bishop, as he rode by with a ſplendid pompous train. The ſtory is, that a Countrey clown hauing firſt admired, and ſaid, this pomp was very vnlyke that of the Apoſtles, to whom Bishops did ſucceed; and ſom of the Bishops, train anſwering, that this Bishop was not only a ſucceſſor of the Apoſtles, but alſo Heir to a rich Lordship; and that moreouer he was a Duke, and a Prince too; the Clown replyed, but if God (ſayes he) condemn the Duke and Prince to eternal fire, what will becom of the Bishop? Euen ſo doth Belarmin write (as that ſeruant ſpoke) that this Hermanus, whom Charles 5. ſummon'd to appeare, was not only an Archbishop, but a Prince alſo of the Empire. And euen ſo do I ſay, and

a The caſe of Hermannus Archbiſhop of Cullen in Charles 5. time.

,and reply with the Countrey ſwain, when the Emperor ,iudg'd the Prince of the Empire, did he not, I pray, ,iudge the Archbishop too? But you will ſay, that ,though indeed he iudg'd the Archbishop, yet not as an ,Archbishop, but as a Prince of the Empire. Let it be ,ſo; for neither do I intend or mean (or at leaſt vrge, ,or preſs now) that Clerks, as Clerks, are ſubiect to ,the coercion or direction of Kings; but as men, but ,as Cittizens, and politik parts of the body politik; ,which Kind of authority, as Belarmin confeſſes, Char-,les 5. both acknowledged and vindicated to the Em-,peror.

Mr. Walsh, if *Bèlarmin* doth confeſs (as indeed he doth) that Clerks as men and Cittizens, are ſubiect to the coerciue power and ſecular iudicature of temporal Soueraigns, doth it follow, that the Soueraigns can not exempt them as they are Clergymen from that very coerciue power and ſecular iudicature? Heer you grant they are exempted as Clerks from it, though in other places of your book you ſay its impoſſible they ſhould be exempted, vnleſs their Soueraigns ceaſe to be Soueraigns. I wish you did exempt and free your-ſelf from theſe contradictions. Indeed your ſtory of the *Countrey ſwain*, doth ſufficiently conuince us of your great erudition, but me thinks the application doth not ſo cleerly shew your incomparable acuteneſs. You take the *material* man ſomwhat toogroſſely. You, who are a *Scotiſt*, ſhould be better at your *formal* diſtinctions, and conſider in a man the *form* or quality of a *Clerk*, or *Churchman*, as raiſing him a degree aboue the natural or *material* manhood, and common ſort of mankind. Saint Peter was more ſubtile; he call'd the Prieſtood *Regale Sacerdotium*. Not that the ſpiritual ca-racter of *Prieſthood* or *Epiſcopacy* changes mans nature, but his quality; it places the perſon in a higher ranck, than naturaly

naturally he could arriue vnto. Euen in humán Creatures (as ſuch) you may ſee this metaphyſical diſtinction explain'd. A *Peer* of the Realm is a man, and as a man ought to be tryed by a common iury; but his *Peerage* exempts him from that ordinary way of trial; and yet he is ſtill a man, and can not, euen as a man, be tryed by twelue *Commoners*, but by his Peers. If the example of Subiects will not ſatisfy you, conſider that of Soueraigns. Our ancient Kings of England did homage to the ancient Kings of France, as Dukes of of Normandy, Aquitain &c. You will not deny they were men, both as Kings and Dukes, and did homage as men. Doth it follow, that becauſe they were men, and did homage as men, they muſt needs do homage as Kings? Or doth it ſollow that the King of France could not (out of his reſpect to their Kingship) exempt them euen as Dukes of Normandy and men, from the ſupreme coerciue power of his Courts? Would this vnking the French Kings? I haue proued this to be conſiſtent with Soueraignty and ſubiection, in the 9. Animaduerſion, to which I remit you, if you vnderſtand not as yet how the ſame man may be priuiledged and puniſh'd vpon different ſcores. What the Clown ſaid, is very true, if God condemns the Biſhop, as he is a Prince, to hell fire, he muſt go thither alſo as he is a Biſhop; yet there is this comfort left to Biſhops who are Princes, God will neuer ſend them thither for maintaining the iuſt priuileges either of a Prince or Biſhop; but for ſom mortal ſin vnrepented; for which there is no priuilege or exemption.

I haue heard your ſtory of the Biſhop and Prince told otherwiſe, viz that the Biſhop lying a dying, the Deuil appear'd to him (as ſom think he doth to all men in that paſſage) and tempting him to deſpair, ſaid, he had don ſuch and ſuch things, which were not ſutable

to his Episcopal function. The Bishop answer'd, he did not do those things, as a Bishop, but as a temporal Prince. To this the Deuil reply'd, I am a dull Deuil, and can not vnderstand well those subtile distinctions, *as a Prince*, and *as a Bishop*, therfore I will carry you to hell as you are such a man, and as I find you, without questioning whether you go as a Prince or as a Bishop. I feare Mr. Walsh, this will be your fate. You will meet with som dull Deuil, one as dull as yourself, a Deuil that knowes not how to distinguish between Peter Walsh the Procurator, and Peter Walsh the Friar. He must be a very acute Deuil that can find out any *formality* or distinction to excuse your actings, either as Procurator, or Friar. As Procurator you betrayd your trust, and acted quite contrary to your commission; and as a Friar you ought not to haue taken any without your Superiors leaue. Therfore you being neither Prince, Bishop, nor lawfull Procurator, but a poor simple Franciscan Friar, suppose the Deuil had met you when you set out from *Dublin*, well mounted (and much finer, I believe, in cloathes and ribands, than the Bishop your Countrey swain was so much scandalized at) and attended to search after those poor soules that hid themselues from your persecution, suppose, I say, the Deuil should meet you, and endeauor to hurry you with him to hell; how could you find out any pretext to excuse, your persecution, your dress, retinue, and equipage? Was not euery Countrey Clown or *swain* that saw it, scandalized? Did not a certain Lady object to you, that S. Francis neuer wore such cloathes, or trauell'd so; much less persecuted Priests? You object against F. *Netterville* in your book, that he wore a sword in Dublin an. 1666. If he did, I believe it was to disguise his caracter, and out of respect to the gouernment; and I am sure it was no syluer

sword,

ſword, like yours. But you needed no diſguiſe. You were and are ſtill a priuiledged perſon, becauſe you ſent the poor Prieſts to priſon, and when you could giue no legal cauſe for it, you ſaid, They were Priſoners of ſtate. But that circumſtance of Father Netteruille putting his hand to his ſword, and ſaying he would neuer take it from his ſide, vntill he ſaw the french King, is not credible, though you auerr it very poſitiuely. It would incommode him very much in his long iourney; and none would be more ſurpriſed at a religious mans wearing a ſword in France, than the French King; neither would ſuch an vnneceſſary diſguiſe be the way for F. *Netteruille* to make his Court to him.

But the Deuil will not in the laſt hour inueigh ſo much againſt you for your ſword, or the fineneſs of your dreſs, as for the foulneſs of your ſoul, your perſecution, your treaſons, and your hereſies. Theſe are damnable, whether in a Biſhop, Prince, or Friar. Your pretended Procuratorſhip for the Iriſh Clergy (which is the only excuſe you pretend for your actings) can not warrant ſuch crimes. Will you ſay at the hour of your death to Satan, when he charges you with your irregularities, that you acted not as a Friar, but as Procurator of thoſe few Clergymen who commiſſion'd you, and you confeſs my Lord of Ormond check't you ſoundly for ſpeaking in their behalf? will you anſwer the Deuil when he charges you with your extorting the Caſtle of Kilkenny from the Kings party, to deliuer it to the *Nuncius*, that you committed not that treaſon as Friar Walſh, but as Procurator Walſh? He will reply, and proue you did it as Friar Walſh, and in your Franciſcan habit, by virtue of an Excommunication written and fixt by your own hand. Will you pretend to the Deuil, that you ioyn'd with D. *Enos* in his infamous libel againſt the peace of 46. as Procurator

Walſh, when you ruin'd the Kings intereſt, his Lieutenants credit, and the Iriſh Nation? He will grant; you acted as Procurator, but as the Deuils Procurator; and will ſhew your approbation of the libel in print in the firſt page therof; and beſides will proue the truſt the Nuntius repoſed in you, and how he ioyn'd you in a *Comittee*, at that very time with the ſame D. Enos, by your own words pag. 614. of your great Hiſtory, where you confeſs, *that by command from the Nuntius, a Small Comittee of three was appointed, viz. the Biſhop of Ferns, Walter Enos D. of Diuinity Author of the book againſt the Peace of* 1646.) *and yourſelf, to conſider of, and draw in writing a Formulary of precept and Cenſures, to command all the Roman Clergy, Secular and Regular out of the Engliſh Quarters* But this you oppoſed, and quasht, you ſay. Why did not you oppoſe and quaſh alſo (ſeing you were in ſuch truſt and power) a greater miſchief, the Formulary and excommunication yourſelf drew and writ for wreſting the Caſtle of Kilkenny out of the Kings hands? and your own approbation of D. *Enos* his libel? Will you pretend you acted as *Procurator* Walſh, and not as *Friar* Walſh, when you ſtruck vp with your Impoſtor Commiſſary (as your ſelf terms him) to cheate the King and his Subiects of Money by a forged Commiſſion of the Pope? and when your Remonſtrant brethren went vp and down the Countrey impoſing and raiſing a Tax and ſumms of money, wherwith you and they made good cheere, and were ſo often merry at the ſign of the Harp and Croun in Oxmontown? Did you draw vp your Impoſtor Commiſſioners Inſtructions to his Viſitators and Collectors (who were your Remonſtrants) as *Friar* Walſh, or as *Procurator* Walſh? This and much more will the Deuil obiect againſt you. What will you anſwer? You muſt confeſs that in all theſe practiſes you were not Procurator for the Iriſh Clergy, but that you were the Deuils Procurator.

You return to the Emperor Charles the 5. and (pag. 265.) *muſt tell the Defenders of Belarmin*, that *Spondanus* in his continuation of *Baronius* his Annals and an. 1545. ſayes, Charles did ſummon the aforeſaid *Hermannus* of Colen to the Diet of *Worms* at the inſtance of the Clergy and Vniuerſity of *Colen*, for introducing hereſy into it by the aduice of *Bucer; and therſore* (ſay you) *this Emperor ſummond that Archbiſhop, euen as an Archbiſhop.* Why ſo Mr. Walſh? Might not the Emperor ſummon him as an Elector, or as a temporal Prince, for introducing hereſy into the Empire, or into an Imperial Town? Can not a temporal Prince be guilty of ſuch a fault as well as a Prelat? But if you will needs haue Charles the 5. to be an Infringer of the Eccleſiaſtical immunities, our anſwer is, that he might do ſo *de facto*, but not *de iure*; and that therin he offended God very grieuouſly; Som ſay his renuntiation of the Empire, and his Dominions, proceeded from the particular ſenſe of that ſin (if he was guilty of it) and that the ſcruple of the Biſhops of *Segouia's* death made him bury himſelf aliue in a litle Cell of the Monaſtery of *Sancta Iuſta*. Had the Iudge who executed that cruelty bin ſo penitent as the Emperor, he might haue bin as happy. But perhaps he exceeded his Commiſſion, becauſe I know not of any other proof that the Emperor conſented to the Biſhops murther, but that he neuer queſtion'd the murtherer. The ſtory is this, the Biſhop of Segouia, a popular Prelat in Spain, hauing bin almoſt as actiue in the rebellion of the Commoners of that Kingdom againſt Charles the 5. as you Mr. Walſh in the reiection of the Iriſh peace of 1646. vnder the pretence of a viſit (becauſe it was difficult to put him to death publikly) was ſtrangled in his own Pallace and Chamber by Iudge *Ronquillo*, deputed by the Emperor to inquire after, and puniſh the Heads of that Rebellion. This

clandeſtin execution, and open breach of Eccleſiaſtical immunity, occaſion'd the vſual Cenſures of the Church againſt *Ronquillo*, who (perhaps being of your opinion, Mr. Walſh, in this matter) took litle notice of the Cenſures; but in his laſt ſickneſs he begd the fauor of King Philip the ſecond of Spain, to honor him with his preſence, becauſe he had ſom thing to communicat to his Majeſty of great importance for his ſeruice. The King was pleaſed to grant him his requeſt. His buſineſs was to tell him, that he had ſerued his Father Charles 5. very faithfully, in putting the Biſhop of Segouia to Death with ſo litle ceremony; therfore to ſtop his Aduerſaries obloquies againſt that action, he beſeecht his Majeſty to own and iuſtify the Act; and then he would dye contented. The King anſwer'd it was don in his Father's reign, and that he might ſhew his Fathers Orders, if he gaue him any to do it; and ſo aduiſing him to make his peace with God, the King left him; and *Ronquillo* dyed, and was buried in the Church of a religious Conuent in Madrid.

a What now followes of the Story will ſeem incredible to ſuch as do not believe the real preſence and Tranſubſtantiation; but I do not heare that you Mr. Walsh, deny either as yet. Whether your oppoſing the lawfullneſs of the Eccleſiaſtical Immunities will incline you to doubt of this matter of fact, generally believed, and frequently printed in Spain, without the leaſt contradiction, I can not tell; but I am ſure you can haue no reaſon to queſtion a thing confirm'd by the ſight and teſtimony of a numerous Community of religious, who liued by burying the dead; and therfore againſt whoſe intereſt it was, to publiſh what happen'd in their own Church, and to one of their Benefactors. Som of theſe religious were liuing when you were

a The Story of the Spaniſh Iudge Ronquillo.

were in Spain, and repeated to as many as desired it of them, what I shall now relate.

That very night wherin *Ronquillo's* body was buried in their Church, about midnight one rung the *Porteria* Bell, and rapt so furiously at the door of the Conuent, that the Porter reprehended the extrauagancy and impatience: but asking what the matter was, and who they were; (for he saw two) they answer'd they were Ministers of Gods iustice, which they came to execute in that house by the Diuine Majesties command; they bid him open the door immediatly, otherwise they would find a way to do it themselues. The Porter gaue an account to the Superior of what he had seen and heard; the Superior assembled all the Fathers, who were (at the vsual houre) preparing to sing Matins in the quire; they all, much frighted with the Message and the noise, which still continued at the door, resolued to go in procession thither, to examin the matter, euery Friar confessing, and preparing himself for death, not knowing but that those Messingers might be sent for himself. The door being opend, the Superior askt the two persons, who they were and what was their business? They answer'd, we are Gods Ministers of iustice, and come to execute his command. The Superior told them, that Conuent was Gods house, and therfore it was fit to obey his Orders. Then the fellows bid the Fathers go to the Church, where the blessed Sacrament had bin taken out of the *Sacrarium* and in the *Ciborium* set vpon the Altar; they followed the Fathers, and when they came to the Church, made a low bow towards the blessed Sacrament, and bid the Fathers go towards the graue of *Ronquillo*, who had bin buried that euening: One of the two, touching the great Marble stone that lay vpon the graue, remoued the same without any difficulty; the other took vp *Ron-*

quillo's body, and bid one of the Fathers bring the Ci-borium from the Altar to receiue in it the bleſſed Sacrament, which that wretch had vnworthily receiued before he dyed; and the Friar holding it before the mouth of the Corps, he that took *Ronquillo* out of the graue, ſtruck him on the back, and the particle fell into the *Ciborium*, without any coaruption, or change of the ſpecies. Then both thoſe Miniſters of Gods iuſtice told the Fathers, they were ſent by his Diuine Majeſty to carry that body into hell, where the ſoul expected it; and ſudenly they and the body vaniſht. All attributed this manifeſtation of Gods iudgment, to *Ronquillo's* breach of the Eccleſiaſtical immunity, and to his contempt of the Cenſures therupon enſuing. Let this example be a warning for you Mr. Walſh; if God wrought ſuch a Miracle as this, to diſcountenance your doctrin, againſt a raſh act of a lay Iudge, wherunto he was tempted by feare perhaps of looſing his employment; or for being too forward in his Princes ſeruice, what iudgments ought not you (a Churchman and a Friar) to feare, euen in this world, for willfully maintaining that temporal Soueraigns do ſin, and dethrone themſelues if they grant or make good to the Clergy thoſe priuileges and monuments of piety, wherby Princes are iuſtly ſtiled Protectors and nurſing Fathers of Gods Church; and wherin conſiſts the greateſts glory of their renowned Anceſtors?

I haue don Mr. Walſh, and beg your pardon for the harſhneſs of my language, though in a cauſe and circumſtances wherin it would be a crime to be more ciuil to ſuch an Aduerſary as you. I defend the doctrin of the Church, together with the right of temporal Soueraigns, and the dignity of Biſhops againſt the virulent paſſion and bitter pen of a barbarous Friar; and therfore it would be as ridiculous to treat you with ceremony

mony in this occasion, as it would be blameable in any other, not to giue you the respect due to a gentleman. You say you are one, I believe, and partly know you are: but if you were not, I should honor your habit more than your extraction. It is a sad misfortune, that I must not regard either, and that the same habit which might iustly challenge respect for him that weares it, must be made your greatest reproach, and iustify the contempt of your person. The obligations of a gentleman, and of a Seraphik Regular, which you haue so notoriously violated, makes me vse violence against my nature and inclination, whensoeuer I am seuere vpon you. I haue a great affection for your person Mr. Walsh, and am sory I can not as yet express it in other tearms. As I am a defender of the Church, and you an Aduersary of the same, I can not conceal the wayes wherby you abuse the illiterat sort of people, and must in plain english say, you are a Cheat. But if you and I euer meet, and discourse as priuat persons, without relation to our Churches, you shall find me as ciuil an Admirer of those few good qualities you yet retain, as I now am a publik Censurer of your errors. We are Countreymen, we are neighbors Children, we are old acquaintance, we haue bin bred together, all our Ancestors haue bin Roman Catholiks, our Relations are still so, and you pretend to be and continue one. Why then should we fall out irreconciliably? Let vs therfore be friends; but first you must be reconciled to the Church, and to the Superiors of your Order. I haue no particular pike to yourself, all my quarell is against your book, and I believe few writers will be more moderat, than I against your opinions, when any takes the pains to consider them.

All I can say to excuse you is, that you writ as you thought, or rather as you imagin'd. You know the best

beſt wits may be miſled by extrauagant fancies. *Imaginatio læſa* is a ſtrange thing, Mr. Walſh. I haue known a Profeſſor of moral Diuinity, much eſteemed for his learned and iudicious reſolutions of cases of conſciences: and yet this man was fully perſuaded he was Don *Sebaſtian* the King of Portugals ſon, and conuerſed with his old Father (inuiſibly) euery day. Your diſeaſe Mr. Walſh is *Imaginatio læſa*, you fancy yourſelf to be a very learned man; you pitty our ignorance, and are reſolued to reform the Roman Catholik Church, ſo horridly defac't with errours euer ſince Pope Gregory the 7. I will endeauour to correct this imagination of yours, by letting you ſee, that you are not right; that is, I will proue by one of Saint Auguſtins arguments (in the following Exhortation) that you are abſolutely mad. This is the only way to cure you, and to reconcile you to God, and his Church. I pray read theſe Animaduerſions in one of your lucid intervals, and I hope (with the aſſiſtance of God) it will diſpoſe you to repent and retract your follies.

## *A Charitable Exhortation to Friar Peter Walsh, taken out of S. Auguſtins Works.*

MR. Walſh, the great Doctor of Gods Church S. Auguſtin (Ep. 118.) teacheth, that it is *moſt inſolent madneſs to diſpute againſt that which the vniuerſal* (or Catholik) *Church practiſeth.* If this be true it muſt be concluded, that you are fallen into that diſtemper, as I am almoſt in deſpair of your cure. For, one of the effects of madneſs, is, to depriue the diſtemper'd perſon ſo totaly of his wits, that he doth

doth not perceiue his own follies. A weak or half witted man hath so much sense left, as to see his own weakness and want of aduice, but a madman doth not see his own weakness, nor will he be aduised. This is your condition Mr. Walsh, and only God can remedy it, by opening your eyes to see how ridiculous it is in you, or any other priuat person, to pretend and maintain, that the Church of God hath bin infected with *the very highest enormities of principles and practises* these 600. years; euer since Pope Gregory 7. Item that all the Roman Catholik Bishops of the world are either Traytors to their temporal Soueraigns, or periur'd to their Spiritual Superior, the Pope, for taking before their consecration an oath, which neuer was excepted against by any Soueraign Prince, or euen priuat person, but yourself. Certainly you are perswaded that all Christian Soueraigns, as well as their Ministers of state, and Councellors, for many ages were mad; seing they not only did not except against the Bishops oath, but after the Bishops had taken it, permitted them to enjoy the great reuenues of the Bishopriks in their Dominions, and trusted them with their consciences and Councells, employing them in state affairs, and Embassies, notwithstanding their being Traytors, or periur'd persons. Would any one but a mad man trust a Traytor, or believe a periur'd person?

Mr. Walsh, when a man coms to be stark mad, he thinks all the world is mad, and that himself alone is wise. You are arriued to this perfection. All Soueraign Princes, all their Councellors, all their learned and loyal Subiects, are so notoriously mad (according to the best of your iudgment) as to put their neerest concerns into the hands of Traytors, or periur'd Bishops. Good God! How coms this to pass? I confess our sins are great, and deserue the seuerest punishments; but

but ſure Gods mercy would neuer inflict in this life a puniſhment of ſin, wherby is taken away the poſſibility of its repentance, and certainly mad men can not poſſibly repent. But how com you Mr. Walſh, to be the only man that eſcap't this ſad puniſhment? Are not you a ſinner like the reſt of the world? Are you the only man in Gods fauor, and in your wits? Alas! what an age is this? Nay what a world, what a Church is this? A Church, that for ſix entire Centuries had not one ſober man but Peter Walſh? Peter Walſh! A man whom we all that knew him, took to be no better, nor wiſer, than ourſelues. But it ſeems we are all mad, and therfore can not frame a right iudgment, either of him, or of ourſelues.

But Mr. Walſh, If all the world beſides yourſelf is mad, how will you perſuade vs that you are ſober, and we all mad? For my own part, I declare before hand, I will not belieue you in this point, and I am confident moſt men will be as obſtinat as I, in the good opinion they haue of themſelues. Remember I tell you, it will be a difficult thing to alter it. To what purpoſe then haue you taken the pains to write and print this volume? To perſuade people they are mad, and that their Predeceſſors haue bin ſo theſe 600. years paſt? Set your heart at reſt. None will belieue you. So farr perhaps we may agree with you, that either you, or we are mad. The queſtion then will be, whether all the Roman Catholik world, or you Mr. Walsh, be diſtracted? who shall be Iudge of this Controuerſy? Not the Pope, ſay you; for 80. of them in a row (euer ſince Gregory 7.) haue bin mad. Let that paſs; will you be iudg'd then by the Generall Councells of *Lateran*, *Lions*, *Florence*, or *Trent*? You can haue no other exception againſt them, but that euery member of them took the oath, which you ſay muſt needs make them

Traytors,

Traitors, or periur'd persons. I confess if the oath doth work that effect, your exception is rational, and all the Catholik world was mad in submitting to the Definitions and Decrees of those Councills, and you are the only sober man that hath liued in six ages.

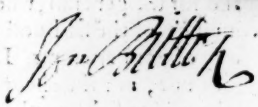
Without doubt these or the like obiections occurr to yourself, if you haue any lucid interualls. They occurr'd to all such Reformers of the Catholik Religion as you are. They occurr'd to Luther (whose *Ape* you are said to be) when he writ, *How often did my trembling heart beat within me, and reprehending me, obiect against me that most strong argument; Art thou only wise. Do so many worlds err? Were so many ages ignorant? What if thou erreſt, and draweſt so many into error to be damned with thee eternally?* And again. *Dost thou o sole man, and of no account, take vpon thee so great matters? What if thou being but one offendest? If God permit such, so many, and all to err, why may he not permit thee to err? Hitherto appertain those arguments, the Church, the Church, the Fathers, the Fathers; the Councells, the customs, the Multitudes, and greatness of wise men whom do not these clouds, and doubts, yea these seas of examples ouerwhelm?* You see what lucid interualls and illustrations Luther had, I hope you haue the like sometimes. These considerations will infallibly cure your most insolent madness of disputing against that which the vniuersal Church believeth and practiseth, if you will entertain them.

But if you will reiect them, and imitat Luther in preferring your own priuat iugment and interpretation of the Scriptures before that of the Church, these illustrations and considerations will not cure your disease, nor correct your erroneous fancies. When a pleasing impression doth strike, or affect the brains, it sinkes so deeply into them (especialy if they be shallow) that the fancy which it begets, doth stick almost inseperably

perably to the perſon pleaſed with it; and becomes a real perſuaſion, if the mans ſoul be ſo much a ſlaue to vanity and ſenſual pleaſures, as not to reiect thoſe, which are againſt reaſon. Its thought Mr. Walsh, by men whom we Catholiks take to be ſober and iudicious perſons, that this is your caſe. You are hugely pleaſed with the fancy and conceit you haue of your own abilitities and wit, as being much more penetrating, and your iudgment more profound, than that of other men; this fancy is ſo deeply rooted in your shallow brains, that you look vpon the reſt of the world as diſtracted perſons, when they contradict you. This fancy you preferr before all contrary euidences, which are as many as your errors. You are ſo beſotted with it, and with your own ſentiments, that you do not perceiue their non ſenſe and contradiction; in this condition you will continue (I feare) vntill you reſolue to be humble, and forſake thoſe pittifull pleaſures, which diuert your reaſon from correcting your foolish imaginations.

Now that you know the cauſe of your diſtemper, though the cure muſt be miraculous, and proceed from Gods ſupernatural grace, yet tis (by his help) in your own power to obtain it, whenſoeuer, like the prodigal child, you will return to that merciſull Father, who with open arms expects you, and will meet you half way. Return therfore to your heauenly Father, to your holy Mother the Catholik Church, to your Seraphik Order of S. Francis, and to yourſelf. Return, I ſay, before you be preuented by approaching death, whoſe herbingers are already lodged in your diſeaſed body. Your dayes can not be many; let not that horrid euerlaſting night and darkneſs oppreſs you at vnawares. Let not the terrible Iudge find you in *flagranti*. Burn your heretical bookes, that they may not increaſe the

flames,

flames, which otherwiſe will torment you in hell fir. In this world you can not expect any comfort, but that of an humble and contrite heart. Your Tenets, ſo inconſiſtent with the ſafety of Soueraigns, render you vncapable of being truſted or rewarded by your own, as your age doth of long enjoying preferment, if any should by miſtake be ſo mad as to moue for your promotion. Though you had bin in the ſpring of your years yet the vncertainty of human life, and the length of eternity after it, would make your pleaſures very short and inconſiderable; how much more now, when you draw ſo neer your end. If the apprehended ſound and ſummons of the laſt dayes trumpet did keep Saint Hierom (when he was much yonger than you are) in ſuch awe, that he buried himſelf aliue in the Caue of Bethleem, to the end his mortified body might be glorified in the day of iudgment, with how much more reaſon ought it to terrify you, and make you retire to your religious Cell, and there chaſtiſe your pamperd body with the vſual diſciplines of your holy Order to prepare both for your particular iudgment (which is ſo neer at hand, and for the generall, wherin you will be publikly conuinc't of the falshood of your doctrin, and of the folly of your attempts. Let not the *punctilio* of miſtaken honor, nor the diſcontinuance of a regular life, nor the pride of obſtinat hereſy, work more vpon your ambitious and diſcontented mind, than the example of Chriſts humility, or that of many greater wits than yours, who retracted their opinions, and ſubmitted their iudgments to the Roman Catholik Church, in euery age ſince the Apoſtles. Take courage then Father Walsh, ſet on a braue reſolution; God is at hand to comfort and help you; the Church militant prayes for you; the triumphant longs to reioyce at your conuerſion, which will be more

more glorious to you, euen in this world, than your frailties haue bin dishonorable. For my own part, I shall commend your repentance more than I haue condemn'd your errors and in the mean time shall not ceaſe to offer my beſt deuotions that you may return to your wits and a virtuous regular life.